









THE  
FIRST SIX BOOKS  
OF  
HOMER'S ILIAD;  
WITH

EXPLANATORY NOTES, AND REFERENCES TO THE  
GRAMMARS OF GOODWIN AND HADLEY.

BY  
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*Homerus*

WITH NOTES REVISED AND LARGEY REWRITTEN.

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TO

MY PUPILS OF FORMER YEARS,

IN MEMORY OF

MANY HOURS PLEASANTLY SPENT IN THE STUDY OF THE ILIAD,

THIS NEW EDITION OF THE FIRST SIX BOOKS

*IS AFFECTIONATELY INSCRIBED.*



## P R E F A C E.

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THIS new edition of the first six books of the Iliad seems to be called for by the progress which has been made in Homeric studies within the last few years. A new and, as is thought, a more perfect text has been substituted for that of Dindorf ; the notes on the first three books have been entirely rewritten ; and those on the last three have been carefully revised and partly rewritten.

As this work is intended chiefly for beginners in the Epic dialect, the references to the two grammars now in general use are at first very numerous. If the student begins with a determination to master these grammatical points, his task, at first laborious, will grow easier with every lesson, and the study will be increasingly pleasant and profitable. It would be well to have both grammars at hand, and to search out in both, for a while at least, all the principal references. It would not, however, be necessary to continue this task very long, as all the leading peculiarities of the Homeric forms soon become familiar.

The text is chiefly that of J. U. Faesi, revised by F. R. Franke, published by Weidmann, Berlin, and belonging to the "Haupt und Sauppe Sammlung." The principal variations of the best school editions are given in the notes.

The editions of the Iliad with notes which I have found most valuable are the following : that of K. F. Ameis, revised and corrected by C. Hentze, and published by Teubner, Leipzig ; that of Faesi, above mentioned ; that of Victor Hugo

Koch, teacher in the Thomasschule in Leipsic, published by the Hahn'sche Hofbuchhandlung, Hannover; the commentary of Carl Friedrich von Naegelsbach, revised and enlarged by Georg Autenrieth, published in Nuremberg (Nürnberg); and among the older editions, that of Crusius, Rector in Hannover. Several other editions have also been frequently consulted and referred to in the notes. The Homeric Lexicons of Autenrieth, Crusius, Ebeling, and Seiler have been of great service. That of Crusius, translated by Professor Henry Smith of Marietta College, Ohio, and published by H. Huntington, Hartford, has long been known and highly valued; that of Autenrieth, translated by Robert P. Keep, Ph. D., and published in 1877 by Harper and Brothers, should be in the hands of every teacher and student of Homer in this country. It is often referred to in the following notes. The edition of Liddell and Scott's Lexicon, to which references are so often made, is the sixth revised and augmented edition, sold by Ginn and Heath, Boston.

In addition to the grammars and lexicons above recommended, every student needs, for all his studies in Greek and Latin, a good ancient atlas, a classical dictionary, and a dictionary of antiquities. That of Dr. William Smith is often referred to in the following notes. The History of Greece, by the same author, should be placed side by side with the other books above named.

To those who wish to advance still further in their Homeric studies, the following works are particularly recommended: the Histories of Greece by George Grote and by Ernst Curtius; the suggestive work of Professor Tyler on the Theology of the Greek Poets; the works of Gladstone, Studies on Homer and the Homeric Age, 1858; Iuventus Mundi, 1868; and Homeric Synchronism, 1876; and the Researches of Schliemann in Troy and in Mycenæ.

The object of the notes is to render such assistance, chiefly grammatical, as the learner most needs, and to cultivate the

habit of critical study. An effort is made to give the most approved opinions, not in the form of dogmatic and positive statement, but rather in such a way as to accustom the learner to balance evidence, and to think for himself. For this purpose, diverse and conflicting opinions of the most critical commentators are often cited. Many definitions found in Liddell and Scott's Lexicon, and in other lexicons still older, are now generally abandoned, and an effort is made to present the most recent opinions; yet it is quite possible to err in adopting without hesitation and without examination the latest suggestion of some eminent scholar. The latest authority in regard to some doubtful word, even if it be the highest German authority, may be overthrown in another generation, and a new opinion may take its place. Particular attention is invited to the following words as they are defined in Autenrieth; ἀδινοῦ, ἀμφιγυνήεις, ἀμφι-ελίστης, Ἀργεῖ-φόντης, ἀ-τρυγέτοιο, ἐνσέλμου, ἐπὶ ἔρεψα, κερτομίας, μέροπες, πολυ-κληῆδι. Attention is called in the notes to Schliemann's opinion of the meaning of the words ἀμφικύπελλοι, ἄπιος, βοῶπις, γλαυκῶπις.

One of the perplexities which every careful student meets in translating Homer into English lies in the uncertainty what form to give to the proper names. The custom has now become very general of retaining the Greek names for Greek divinities, and of giving them the form in Roman letters which approximates nearest to the Greek. A short list of the Grecian and of the corresponding Roman names is here given for the convenience of the learner.

## GREEK.

Zeus.	
Poseidon, or Posidon.	
Ares.	
Dionysus.	
Hermes.	
Helios, or Helius.	
Hephaestus, or Hephaistos.	

## LATIN.

Jupiter.
Neptune.
Mars.
Bacchus.
Mercury.
Sol.
Vulcan.

GREEK.	LATIN.
Hades.	Pluto.
Here, or Hera.	Juno.
Athēne, or Athēna.	Minerva.
Artēmis.	Diana.
Aphrodīte.	Venus.

In respect to other proper names I may not always have been consistent, owing to the great variety of usage at present found among the most prominent writers on Grecian affairs. Whether to represent *κ* by *c* or by *k*; the ending *os* by *us* or by *os*; the diphthong *ai* by *ai* or by *αι*; *ει* by *ei* or by *ι*; these, and other similar points, are sometimes difficult to settle. The most eminent English scholars are not agreed among one another, and are not always consistent with themselves. Thus, I find in Grote Cyprus, but in the same line Kythēra, instead of the more familiar form Cythēra. Gladstone in his last work (*Homeric Synchronism*), writes Kupros and Kuros, instead of Cyprus and Cyrus. It would be a genuine service to American scholars, if the Philological Association could settle, for this country at least, some general principles for the orthography and pronunciation of Greek proper names when transferred into our language.

I have retained, with hesitation and reluctance, in accordance with custom, the word “Book,” instead of Song, or Canto, or Rhapsody. The Germans now usually employ the word *Gesang*, which certainly seems better than the word *Buch* (English, Book). To avoid the difficulty, Gladstone, in his last work (*Homeric Synchronism*), writes First Iliad, Second Iliad, First Odyssey, Second Odyssey, etc.; as though there were twenty-four Iliads and the same number of Odysseys. This seems objectionable.

A suggestion will perhaps be allowed to those teachers who may wish to take up other portions of the Iliad which are not contained in this volume. After reading two or three books with careful attention to the dialectic peculiarities, searching

out the grammatical references in the notes, a class may very successfully read other portions of the Iliad without notes, with the aid of Autenrieth's Homeric Lexicon. The German editions without notes (*Text-Ausgaben*) are well known in this country.

My special thanks are due to the printers of this volume, Messrs. Welch, Bigelow, & Co., of Cambridge, Mass., for the admirable manner in which they have done their part of the work. Their skill and care have spared me much of the labor and anxiety which I should otherwise have had in getting my work through the press.

I wish also again to thank those kind friends, both teachers and students, who in years past have called my attention to typographical and other errors in other works of mine ; and to say that I shall most highly appreciate similar favors in the future.

JAMES R. BOISE.

MORGAN PARK, near CHICAGO, ILL.,

June, 1878.



# Ι Λ Ι Α Δ Ο Σ Α.

*Λοιμός. Μῆνις.*

*απόγειος*

Μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος,  
οὐλομένην, ἷ μυρί' Ἀχαιοῖς ἄλγε ἔθηκεν,  
πολλὰς δ' ἵφθιμους ψυχὰς Λιδι προίαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἰωνοῖσί τε πᾶσι — Διὸς δ' ἐτελείετο βουλή —, 5  
ἔξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε  
Ἀτρεΐδης τε ἄναξ ἀνδρῶν καὶ δῖος Ἀχιλλεύς. ✓  
τίς τ' ἄρ σφωε θεῶν ἕριδι ξυνέηκε μάχεσθαι;  
Λητοῦς καὶ Διὸς νιός. ὁ γὰρ βασιλῆι χολωθείσ  
νοῦσον ἀνὰ στρατὸν ὥρσε κακήν, ὀλέκοντο δὲ λαοί, 10  
οῦνεκα τὸν Χρύσην ἡτίμασεν ἀρητῆρα  
Ἀτρεΐδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν  
λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι ἅποινα,  
στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
χρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,  
Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 15  
“Ἀτρεΐδαι τε καὶ ἄλλοι ἐυκυνήμιδες Ἀχαιοί,  
ἥμīν μὲν θεοὶ δοῖεν Ολύμπια δώματ' ἔχοντες  
ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι.

παῖδα δέ μοι λῦσαι τε φίλην τά τ' ἄποινα δέχεσθαι 20  
ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.”

ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί  
αἰδεῖσθαι θ' ἵερῆα καὶ ἄγλαὰ δέχθαι ἄποινα·  
ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἥνδανε θυμῷ,  
ἄλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25  
“ μή σε, γέρον, κοίλησιν ἐγὼ παρὰ νησὶ κιχείω  
ἢ νῦν δηθύνοντ' ἢ ὕστερον αὗτις ἰόντα,  
μή νύ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.  
τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἐπεισιν  
ἥμετέρῳ ἐνὶ οἴκῳ ἐν Ἀργεῖ τηλόθι πάτρης, 30  
ἵστον ἐποιχομένην καὶ ἐμὸν λέχος ἀντιώσαν.  
ἄλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὡς κε νέηαι.”

ώς ἔφατ', ἔδδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ,  
βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.  
〔Πολλὰ δ' ἐπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιός〕 35  
Ἀπόλλωνι ἄνακτι, τὸν ἡύκομος τέκε Λητώ.  
“ κλῦθί μεν, ἀργυρότοξον, ὃς Χρύσην ἀμφιβέβηκας  
Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνάσσεις,  
Σμινθεῦ. εἴ ποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,  
ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα 45  
ταύρων ἡδ' αἰγῶν, τόδε μοι κρήηνον ἔέλδωρ·  
τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.”

ώς ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων,  
βῆ δὲ κατ' Οὐλύμποιο καρήνων χωόμενος κῆρ,  
τόξον ὕμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην. 45  
ἔκλαγξαν δ' ἄρ' ὅιστοὶ ἐπ' ὕμων χωομένοιο,  
αὐτοῦ κινηθέντος· ὁ δ' ἦιε νυκτὶ ἐοικώσ.  
ἔζετ' ἐπειτ' ἀπάνευθε νεῶν, μετὰ δ' ιὸν ἔηκεν.

δεινὴ δὲ κλαγγὴ γένετ’ ἀργυρέοιο βιοῖο.

οὐρῆας μὲν πρῶτον ἐπώχετο καὶ κύνας ἀργούς,  
αὐτὰρ ἔπειτ’ αὐτοῖσι βέλος ἔχεπευκὲς ἐφιείς  
βάλλ· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

ἔννημαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο,  
τῇ δεκάτῃ δ’ ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.

τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἡρη·  
κήδετο γὰρ Δαναῶν, ὅτι ῥά θυήσκουτας ὄρατο.

οἱ δ’ ἔπεὶ οὖν ἥγερθεν ὁμηγερέες τ’ ἐγένοντο,  
τοῖσι δ’ ἀνιστάμενος μετέφη πόδας ὡκὺς Ἀχιλλεύς

“Ἄτρεΐδη, νῦν ἄμμε παλιμπλαγχθέντας δίω  
ἀψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν,

εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶς καὶ λοιμὸς Ἀχαιούς.

ἀλλ’ ἄγε δή τινα μάντιν ἐρείομεν ἢ ἱερῆα

ἢ καὶ ὀνειροπόλον—καὶ γάρ τ’ ὄναρ ἐκ Διός ἐστιν—

ὅς κ᾽ εἴποι ὃ τι τόσσον ἔχώσατο Φοῖβος Ἀπόλλων,

εἴτ’ ἄρ’ ὃ γ’ εὐχωλῆς ἐπιμέμφεται εἴθ’ ἐκατόμβης,  
αἴ κέν πως ἀρνῶν κνίσης αὐγῶν τε τελείων

βούλεται ἀντιάσας ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.”

ἢ τοι ὃ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δ’ ἀνέστη  
Κάλχας Θεστορίδης, οἰωνοπόλων ὅχ’ ἄριστος,

ὅς ἥδη τά τ’ ἐόντα τά τ’ ἐσσόμενα πρό τ’ ἐόντα,

καὶ νήεσσ’ ἥγήσατ’ Ἀχαιῶν Ἰλιον εἴσω

ἥν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων.

ὅσφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν ✓

“ὦ Ἀχιλεῦ, κέλεαί με, διύφιλε, μυθήσασθαι

μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος.

τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον  
ἢ μέν μοι πρόφρων ἔπεισιν καὶ χερσὶν ἀρήξειν.

ἢ γὰρ δίομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
Ἄργείων κρατέει καὶ οἱ πείθονται Ἀχαιοί.

κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἄνδρὶ χέρῃ· 80  
εἴ περ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
ἄλλα τε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσσῃ,  
ἐν στήθεσσιν ἔοισι. σὺ δὲ φράσαι εἴ με σαώσεις.”

τὸν δὲ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλλεύς  
“ θαρσήσας μάλα εἰπὲ θεοπρόπιον ὃ τι οἶσθα· 85  
οὐ μὰ γὰρ Ἀπόλλωνα διφίλον; φῦ τε σύ, Κάλχαν,  
εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
οὗ τις ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοι  
σοὶ κοίλης παρὰ νηυσὶ βαρειας χεῖρας ἐποίσει  
συμπάντων Δαναῶν, οὐδὲ ἦν Ἀγαμέμνονα εἴπης, 90  
ὅς νῦν πολλὸν ἄριστος Ἀχαιῶν εὔχεται εἶναι.”

καὶ τότε δὴ θάρσησε καὶ ηῦδαι μάντις ἀμύμων  
“ οὕτ’ ἄρ’ ὃ γ’ εὐχωλῆς ἐπιμέμφεται οὐθ’ ἑκατόμβης,  
ἄλλ’ ἐνεκ’ ἀρητῆρος, ὃν ἡτίμησ’ Ἀγαμέμνων  
οὐδὲ ἀπέλυσε θύγατρα καὶ οὐκ ἀπέδεξατ’ ἄποινα, 95  
τοῦνεκ’ ἄρ’ ἄλγε ἐδωκεν ἑκηβόλος ἥδ’ ἔτι δώσαι.  
οὐδὲ ὃ γε πρὶν Δαναοῖσιν ἀεικέα λοιγὸν ἀπώσει,  
πρὶν γ’ ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
ἀπριάτην ἀνάποινον, ἄγειν θ’ ἱερὴν ἑκατόμβην 99  
ἐς Χρύσην. τότε κέν μιν ἰλασσάμενοι πεπίθοιμεν.”

ἢ τοι ὃ γ’ ὡς εἰπὼν κατ’ ἄρ’ ἔζετο, τοῖσι δὲ ἀνέστη  
ἥρως Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
πίμπλαντ’, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἐίκτην.  
Κάλχαντα πρώτιστα κάκ’ ὀσσόμενος προσέειπεν. 105  
“ μάντι κακῶν, οὐ πώ ποτέ μοι τὸ κρήγυνον εἶπας.

αἰδί τοι τὰ κάκ’ ἔστι φίλα φρεσὶ μαντεύεσθαι,  
ἔσθλὸν δ’ οὔτε τί πω εἶπας ἔπος οὔτ’ ἐτέλεσσας.  
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις  
ώς δὴ τοῦδ’ ἔνεκά σφιν ἑκηβόλος ἄλγεα τεύχει, 110  
οὗνεκ’ ἐγὼ κούρης Χρυσηίδος ἀγλά’ ἀποινα  
οὐκ ἔθελον δέξασθαι, ἐπεὶ πολὺ βούλομαι αὐτήν  
οἵκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίης ἀλόχου, ἐπεὶ οὐ ἔθέν ἔστι χερείων,  
οὐ δέμας οὐδὲ φυῆν, οὔτ’ ἀρ φρένας οὔτε τι ἔργα. 115  
ἀλλὰ καὶ ὡς ἔθέλω δόμεναι πάλιν, εἰ τό γ’ ἅμεινον.  
βούλομ’ ἐγὼ λαὸν σῶν ἔμμεναι ἢ ἀπολέσθαι.  
αὐτὰρ ἐμοὶ γέρας αὐτίχ’ ἔτοιμάσατ’, ὅφρα μὴ οἷος  
Ἄργείων ἀγέραστος ἔω, ἐπεὶ οὐδὲ ἔοικεν. 120

(λεύσσετε γὰρ τό γε πάντες, ὅ μοι γέρας ἔρχεται ἀλλῃ.”  
τὸν δ’ ἡμείβετ’ ἐπειτα ποδάρκης δῖος Ἀχιλλεύς  
“Ἄτρεΐδη κύδιστε, φιλοκτενώτατε πάντων,  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί;  
οὐδέ τί που ἕδμεν ξυνήια κείμενα πολλά,  
ἀλλὰ τὰ μὲν πολίων ἔξεπράθομεν, τὰ δέδασται, 125  
λαοὺς δ’ οὐκ ἐπέοικε παλίλλογα ταῦτ’ ἐπαγείρειν.)  
ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόει· αὐτὰρ Ἀχαιοί  
τριπλῇ τετραπλῇ τ’ ἀποτίσομεν, αἱ̄ κέ ποθι Ζεύς  
δῶσι πόλιν Τροίην εὐτείχεον ἔξαλαπάξαι.” 129

τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
“ μὴ δ’ οὗτως, ἀγαθός περ ἐών, θεοείκελ’ Ἀχιλλεῦ,  
κλέπτε νόῳ, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις.  
ἢ ἔθέλεις, ὅφρ’ αὐτὸς ἔχης γέρας, αὐτὰρ ἔμ’ αὗτως  
ἥσθαι δευόμενον, κέλεαι δέ με τήνδ’ ἀποδοῦναι;  
ἀλλ’ εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοί, 135

ἀρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται·  
 εἰ δέ κε μὴ δῶωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
 ἢ τεὸν ἢ Αἴαντος ἴών γέρας, ἢ Ὀδυσῆος  
 ἄξω ἐλών· ὁ δέ κεν κεχολώσεται ὃν κεν ἵκωμαι.  
 ἀλλ' ἡ τοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὗτις, 140  
 νῦν δ' ἄγε νῆα μέλαιναν ἐρύσσομεν εἰς ἄλλα δῖαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἄγείρομεν, ἐς δ' ἑκατόμβην  
 θείομεν, ἀν δ' αὐτὴν Χρυσηίδα καλλιπάρηον  
 βήσομεν· εἰς δέ τις ἀρχός ἀνὴρ βουληφόρος ἔστω,  
 ἢ Λῖας ἢ Ἰδομενεὺς ἢ δῖος Ὀδυσσεύς 145  
 ἡὲ σύ, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν,  
 ὅφρ' ἥμιν ἐκάεργον ἰλάσσεαι ἱερὰ ρέξας.” ✓  
 τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πόδας ὡκὺς Ἀχιλ-  
 λεύς

“ὦ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον,  
 πῶς τίς τοι πρόφρων ἐπεσιν πείθηται Ἀχαιῶν 150  
 ἢ ὄδὸν ἐλθέμεναι ἢ ἀνδράσιν ἴφι μάχεσθαι;  
 οὐ γὰρ ἐγὼ Τρώων ἐνεκ' ἥλυθον αἰχμητάων  
 δεῦρο μαχησόμενος, ἐπεὶ οὐ τί μοι αἴτιοί εἰσιν·  
 οὐ γάρ πώ ποτ' ἐμὰς βοῦς ἥλασαν, οὐδὲ μὲν ἵππους,  
 οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρη 155  
 καρπὸν ἐδηλήσαντ', ἐπεὶ ἡ μάλα πολλὰ μεταξύ,  
 οὔρεά τε σκιόεντα θάλασσά τε ἥχησσα: ✓  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδές, ἂμ' ἐσπόμεθ', ὅφρα σὺ  
 χαίρης,

τιμὴν ἀρνύμενοι Μενελάῳ σοί τε, κυνῶπα,  
 πρὸς Τρώων. τῶν οὐ τι μετατρέπη οὐδ' ἀλεγίζεις. 160  
 καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 φῇ ἐπι πόλλ' ἐμόγησα, δόσαν δέ μοι νῖες Ἀχαιῶν.  
*κατατελ* τοντον

*Ἐκανε ρίζη επον*

οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότ' Ἀχαιοί

Τρώων ἐκπέρσωστ' εύγαιόμενον πτολίεθρον·

ἀλλὰ τὸ μὲν πλειον πολυάικος πολέμοιο

165

χειρες ἐμαὶ διέπουστι· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
σοὶ τὸ γέρας πολὺ μεῖζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
ἔρχομ' ἔχων ἐπὶ νῆας, ἐπεί κε κάμω πολεμίζων.

νῦν δ' εἴμι Φθίηνδ', ἐπεὶ ἡ πολὺ φέρτερόν ἐστιν

οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν, οὐδὲ σ' ὁίω

ἐνθάδ' ἄτιμος ἐὼν ἄφενος καὶ πλοῦτον ἄφυξειν."

τὸ δ' ἥμείβετ' ἐπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων  
“φεῦγε μάλ”, εἴ τοι θυμὸς ἐπέσσυται· οὐδέ σ' εὐωγε  
λίσσομαι εἴνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι  
οἱ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεύς.

175

ἔχθιστος δέ μοί ἐστι διοτρεφέων βασιληῶν.

[αἰεὶ γάρ τοι ἔρις τε φίλη πολέμοι τε μαχαι τε.]

εἴ μαλα καρτερός εσσι, θεός που σοὶ τό γ' ἔδωκεν.

οἴκαδ' ἴὼν σὺν νηυσί τε σῆς καὶ σοῖς ἑτάροισιν

Μυρμιδόνεσσιν ἄνασσε. σέθεν δ' ἐγὼ οὐκ ἀλεγίζω,

οὐδ' ὅθομαι κοτέοντος· ἀπειλήσω δέ τοι ὕδε.

181

ώς ἔμ' ἀφαιρεῖται Χρυσηίδα Φοῖβος Ἀπόλλων,

τὴν μὲν ἐγὼ σὺν νηΐ τ' ἐμῇ καὶ ἐμοῖς ἑτάροισιν

πέμψω, ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον

αυτὸς ἴὼν κλισίηνδε, τὸ σὸν γέρας, οφρ' εὖ εἰδῆς

185

ὅσσον φέρτερός είμι σέθεν, στυγέη δὲ καὶ ἄλλος

ἴσον ἐμοὶ φάσθαι καὶ ὅμοιωθήμεναι ἄντην.”

ώς φάτο. Πηλεῖων δ' ἄχος γένετ', ἐγ δέ οἱ ἦτορ

στήθεσσι λασίοισι διάνδιχα μερμηριζεν,

ἡ ὅ γε φάσγανον δξὺ ἐρυσσάμενος παρὰ μηροῦ

190

τοὺς μὲν ἄναστήσειν, ὁ δ' Ἀτρεΐδην ἐναρίζει,

ἡε χόλον παύσειεν ἐρητύσειέ τε θυμόν.  
 εῖος δὲ ταῦθ' ὥρμαινε κατὰ φρενα καὶ κατὰ θυμόν,  
 ἔλκετο δὲ ἐκ κολεοῦ μέγα ξίφος, ἥλθε δὲ τοιούτην  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἡρη, 195  
 ἄμφω ὅμῶς θυμῷ φιλέουσά τε κηδομένη τε.  
 στὴ δὲ ὅπιθεν, ξανθῆς δὲ κόμης ἦλε Πηλεΐωνα,  
 οἴῳ φαινομένη· τῶν δὲ ἄλλων οὐ τις ὀράτο.  
 θάμβησεν δὲ τοιούτην, μετὰ δὲ ἐτράπετ', αὐτίκα δὲ  
 ἔγνω

Παλλάδ' Ἀθηναίην· δεινὸν δέ οἱ ὅσσε φάνθεν. 200  
 καὶ μιν φωνήσας ἔπεια πτερόεντα προσηύδα  
 “τίπτ' αὖτ', αἰγιόχοιο Διὸς τέκος, εἰλήλουθας·  
 ἦ ἵνα ὑβριν ἴδῃ Ἀγαμέμνονος Ἀτρεΐδαο;  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τελέεσθακόίω.  
 ἥς ὑπεροπλίησι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.” 205  
 τὸν δὲ αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη  
 “ἥλθον ἐγὼ παύσοντα τὸ σὸν μένος, αἴ κε πίθηαι,  
 οὐρανόθεν· πρὸ δέ μοι ἦκε θεὰ λευκώλενος Ἡρη,  
 ἄμφω ὅμῶς θυμῷ φιλέουσά τε κηδομένη τε  
 ἀλλ' ἄγε λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρί· 210  
 ἀλλ' ἢ τοι ἔπεσιν μὲν ὀνείδισον ώς ἔστεται περ.  
 ὅδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 καὶ ποτέ τοι τρὶς τόσσα παρέσσεται ἀγλαὰ δῶρα  
 ὑβριος εἴνεκα τῆσδε. σὺ δὲ ἵσχεο, πείθεο δὲ ήμūν.”  
 τὴν δὲ ἀπαμειβόμενος προσέφη πόδας ὡκὺς Ἀχιλ-  
 λεύς

“χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσσασθαι,  
 καὶ μὰλα περ θυμῷ κεχολωμένον· ώς γὰρ ἄμεινον.  
 ὃς κε θεοῖς ἐπιπείθηται, μάλα τούτον αὐτοῦ.” 215

ἥ, καὶ ἐπ' ἀργυρέη κώπη σχέθε χεῖρα βαρεῖαν,  
ἀψ δ' ἐς κουλεὸν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν  
μύθῳ Ἀθηναίης. ἡ δ' Οὐλυμπόνδε βεβήκει  
δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεῖδης δ' ἔξαντις ἀταρτηροῖς ἐπέεσσιν  
Ἄτρεῖδην προσέειπε, καὶ οὐ πω ~~ληγε~~ χόλοιο. *επωνυμία*  
“οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο,  
οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι 226  
οὔτε λόχουνδ' ἰέναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κήρ εἴδεται εἶναι.

ἢ πολὺ λώιόν ἐστι κατὰ στρατὸν εὔρùν Ἀχαιῶν

δῶρ' ἀποαιρεῖσθαι ὃς τις σέθεν ἀντίον εἴπῃ.  
δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν αναστεις.  
ἢ γὰρ ἄν, Ἀτρεΐδη, νῦν ὑστάτα λωβήσαιο.  
ἄλλ' ἔκ τοι ἐρεω, καὶ ἐπὶ μέγαν ὄρκον δμοῦμαι.

ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὖ ποτε φύλλα καὶ ὅζους  
φύσει, ἐπεὶ δὴ πρῶτα τομὴν ἐν ὅρεσσι λέλοιπεν, 235

οὐδ' ἀναθηλήσει· περὶ γάρ ρά ἔχαλκὸς ἔλεψεν  
φύλλα τε καὶ φλοιόν· νῦν αὗτέ μιν υἱες Ἀχαιῶν  
ἐν παλάμης φορέουσι δίκωφπόλοι, οἵ τε θέμιστας  
πρὸς Διός εἰρύαται· ὁ δέ τοι μέγας ἐστεται ὄρκος.

ἡ ποτ' ἀχιλληὸς ποθὴ ιξεται νίας Ἀχαιῶν Ι 248 x  
σύμπαντας· τότε δ' οὐ τι δυνήσεαι ἀχνύμενός περ  
χραισμεῖν, εὗτ' ἀν πολλοὶ ὑφ' Ἐκτορος ἀνδροφόνοιο  
θυήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις  
χωόμενος, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας."

ὡς φάτο Πηλεΐδης, ποτὶ δὲ σκῆπτρον βάλε γαίη 245  
χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός.  
Ἄτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ

ἥδυεπής ἀνόρουσε, λιγὺς Πυλίων ἄγορητής,  
 τοῦ καὶ ἀπὸ γλώσσης μελιτος γλυκιῶν ρεεν αὐδῆ.  
 τῷ δ' ἥδη δύο μὲν γενεαι μεροπῶν ἀνθρώπων  
 ἐφθίαθ' οἵ οἱ προσθεν αμα τραφεν ἥδ' ἔγενοντο  
 ἐν Πυλῷ ηγαθέη, μετὰ δὲ τριτάτοισιν ἄνασσεν. \*

ὅ σφιν ἐνφρονέων ἄγορήσατο καὶ μετέειπεν  
 “ὦ πόποι, ἦ μέγα πένθος Ἀχαιίδα γαῖαν ἰκάνει.  
 ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,  
 εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιμ,  
 οἱ πέρι μὲν βουλὴν Δαναῶν, περὶ δ' ἐστὲ μαχεσθαι.  
 ἄλλα πίθεσθ'. ἄμφω δὲ νεωτέρω ἐστὸν ἔμειδ.  
 ἥδη γάρ ποτ' ἔγὼ καὶ ἀρείοσιν ἡέ περ ὑμῖν  
 ἀνδράσιν ὡμίλησα, καὶ οὐ ποτέ μ' οἴ γ' ἀθέριζον,  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν  
 Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον  
 [Θησέα τ' Λιγεΐδην, ἐπιείκελον ἀθανάτοισιν].  
 κάρτιστοι δὴ κεῦνοι ἐπιχθονίων τράφεν ἀνδρῶν.  
 κάρτιστοι μὲν ἔσαν καὶ καρτίστοις ἐμάχοντο,  
 φηρσὶν ὀρεσκώοισι, καὶ ἐκπάγλως ἀπόλεσσαν.  
 καὶ μὲν τοῖσιν ἔγὼ μεθομίλεον ἐκ Πύλου ἐλθών,  
 τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γάρ αὐτοί·  
 καὶ μαχόμην κατ' ἔμ' αὐτὸν ἔγώ· κείνοισι δ' ἀν οὐ τις  
 τῶν οἱ νῦν βροτοί εἰσιν ἐπιχθόνιοι μαχέοιτο.  
 καὶ μέν μεν βουλέων ξύνιεν, πείθοντό τε μύθῳ.  
 ἄλλὰ πίθεσθε καὶ ὕμμεις, ἐπεὶ πείθεσθαι ἄμεινον.  
 μήτε σὺ τόνδ' ἀγαθός περ ἐὼν ἀποαίρεο κόυρην,  
 ἄλλ' ἔα, ὡς οἱ πρῶτα δόσαν γέρας υἱες Ἀχαιῶν.

μήτε σύ, Πηλεΐδη, ἔθελ' ἐριζέμεναι βασιλῆι  
ἀντιβίην, ἐπεὶ οὐ ποθ' ὁμοίης ἔμμορε τιμῆς  
σκηπτοῦχος βασιλεύς, ω̄ τε Ζεὺς κῦδος ἔδωκεν.  
εἰ δὲ σὺ καρτερός ἐστι, θεὰ δέ σε γείνατο μήτηρ, 280  
ἄλλ' ὅδε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
Ἄτρεΐδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε  
λίστομ' Ἀχιλλῆι μεθέμεν χόλον, ὃς μέγα πᾶσιν  
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο. 284

τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων  
“ναὶ δὴ ταῦτα γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἄλλ' ὅδ' ἀνὴρ ἔθέλει περὶ πάντων ἔμμεναι ἄλλων,  
πάντων μὲν κρατέειν ἔθέλει, πάντεσσι δ' ἀνάσσειν,  
πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι δίω.  
εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔοντες, 290  
τοῦνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;”

τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο δῖος Ἀχιλλεύς  
“ἢ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅ ττί κεν εἴπῃς.  
ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο ✓ μὴ γὰρ ἔμοιγε  
[σήμαιν'. οὐ γὰρ ἔγωγ' ἔτι σοὶ πείσεσθαι δίω].  
ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
χερσὶ μὲν οὖ τοι ἔγωγε μαχητομαι εἴνεκα κούρης, \*οὔτε σοὶ οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντε;  
τῶν δ' ἄλλων ἃ μοι ἔστι θοῇ παρὰ νηὶ μελαίνῃ, 300  
τῶν οὐκ ἄν τι φέροις ἀνελῶν ἀέκοντος ἔμεῖο.  
εἰ δ' ἄγε μὴν, πείρησαι, ἵνα γνώωσι καὶ οἵδε.  
αἴψα τοι αἷμα κελαινὸν ἔρωήσει περὶ δουρί.”

ῶς τώ γ' ἀντιβίοισι μαχησαμένω ἐπέεσσιν  
ἀνστήτην, λῦσαν δ' ἄγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305

Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἔστι  
ἥιε σύν τε Μενοιτιάδῃ καὶ οἷς ἐτάροισιν.  
Ἄτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
ἔς δ' ἐρέτας ἔκρινεν ἐείκοσιν, ἐς δ' ἑκατόμβην  
βῆσε θεῶ, ἀνὰ δὲ Χρυσηίδα καλλιπάρηον  
εἶσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς;  
οἵ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα,  
λαοὺς δ' Ἀτρεΐδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἵ δ' ἀπελυμαίνοντο καὶ εἰς ἄλα λύματ' ἔβαλλον,  
ἔρδον δ' Λπόλλωνι τεληέσσας ἑκατόμβας  
ταύρων ἡδ' αἰγῶν παρὰ θῖν' ἄλὸς ἀτρυγέτοιο.  
κνίση δ' οὐρανὸν ἵκεν ἐλισσομένη περὶ καπνῷ.  
Γῶς οἵ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέ-  
μνων

λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ', Ἀχιλῆι,  
ἄλλ' ὅ γε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν,  
τώ οἱ ἔστιν κήρυκε καὶ ὀτρηρὼ θεράποντε. 321  
“ἔρχεσθον κλισίην Πηληιάδεω Ἀχιλῆος.  
χειρὸς ἐλόντ' ἀγέμεν Βρισηίδα καλλιπάρηον.  
εἴ δέ κε μὴ δώῃσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι  
ἔλθων σὺν πλεόνεσσι· τό οἱ καὶ ρίγιον ἔσται.” 325

ῶς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
τὰ δ' ἀέκοντε βάτην παρὰ θῖν' ἄλὸς ἀτρυγέτοιο,  
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.  
τὸν δ' εὑρόν παρά τε κλισίη καὶ νηὶ μελαίνῃ  
ῆμενον· οὐδ' ἄρα τώ γε ἴδων γήθησεν Ἀχιλλεύς. 330  
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα  
στήτην, οὐδέ τί μιν προσεφώνεον οὐδ' ἐρέοντο.  
αὐτὰρ ὁ ἔγνω ἥσιν ἐνὶ φρεσί, φώνησέν τε

*Στοιχ. αντίθετη σελίδα*

“χαῖρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν.

ἀσσον ἵτ’· οὐ τί μοι ὅμμεις ἐπαίτιοι, ἀλλ’ Ἀγαμέμνων,  
ὅσφωι προΐει Βριστήδος εἴνεκα κούρης.

336

ἀλλ’ ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην  
καὶ σφωιν δὸς ἄγειν. τῷ δ’ αὐτῷ μάρτυροι ἔστων  
πρὸς τε θεῶν μακάρων πρὸς τε θνητῶν ἀνθρώπων  
καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἴ ποτε δ’ αὗτε  
χρειώ ἐμεῦ γένηται ἀεικέα λοιγὸν ἀμῦναι  
τοῖς ἄλλοις. ἦ γὰρ ὅ γ’ ὀλοιῆσι φρεσὶ θύει, )  
οὐδέ τι οἶδε νοῆσαι ἀμα πρόσσω καὶ δπίσσω,  
ὄππως οἱ παρὰ νησὶ σόοι μαχέοιντο Ἀχαιοί.”

ὡς φάτο, Πάτροκλος δὲ φίλῳ ἐπεπείθεθ’ ἔταιρῷ, 345  
ἐκ δ’ ἄγαγε κλισίης Βριστήδα καλλιπάρηον,  
δῶκε δ’ ἄγειν. τῷ δ’ αὗτις ἵτην παρὰ νῆας Ἀχαιῶν.  
ἥ δ’ ἀέκουσ’ ἀμα τοῖσι γυνὴ κίεν. αὐτὰρ Ἀχιλλεύς  
δακρύσας ἐτάρων ἄφαρ ἔζετο νόσφι λιασθείς,  
θῦν’ ἐφ’ ἀλὸς πολιῆς, ὁρόων ἐπ’ ἀπείρονα πόντον. 350  
πολλὰ δὲ μητρὶ φίλῃ ἥρήσατο χεῖρας ὀρεγνύς.

“μῆτερ, ἐπεί μ’ ἔτεκές γε μινυνθάδιόν περ ἔόντα,  
τιμήν πέρ μοι ὅφελλεν Ὄλύμπιος ἐγγυαλίξαι,  
Ζεὺς ὑψιβρεμέτης· νῦν δ’ οὐδέ με τυτθὸν ἔτισεν.  
ἥ γάρ μ’ Ἀτρεΐδης εὔρυκρείων Ἀγαμέμνων  
ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.”

355

ὡς φάτο δακρυχέων, τοῦ δ’ ἔκλυε πότνια μήτηρ  
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.  
καρπαλίμως δ’ ἀνέδυ πολιῆς ἀλὸς ἡύτ’ ὀμίχλη,  
καὶ ράπαραιθ’ αὐτοῖο καθέζετο δακρυχέοντος, 360  
χειρὶ τέ μιν κατέρεξεν, ἐπος τ’ ἔφατ’, ἔκ τ’ ὀνόμαζεν.  
“τέκνον, τί κλαῖεις; τί δέ σε φρένας ἵκετο πένθος;  
ἔξαύδα, μὴ κεῦθε νόω, ἵνα εἴδομεν ἄμφω.”

λεω  
της αχιλλέου τον  
Ταύτη

τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὡκὺς Ἀχιλ-  
λεύς

“οἶσθα· τίη τοι ταῦτα ἴδυιη πάντ’ ἀγορεύω;

365

ῳχόμεθ’ ἐς Θήβην, ἵερὴν πόλιν Ἡετίωνος,

τὴν δὲ διεπράθομέν τε καὶ ἥγομεν ἐνθάδε πάντα.

καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱες Ἀχαιῶν,

ἐκ δ’ ἔλον Ἀτρεῖδη Χρυσηίδα καλλιπάρηον.

Χρύσης δ’ αὐθ’ ἵερεὺς ἑκατηβόλου Ἀπόλλωνος

370

ἥλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων

λυσόμενός τε θύγατρα φέρων τ’ ἀπερείσι ἄποινα,

στέμματ’ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος

χρυσέω ἀνὰ σκήπτρῳ, καὶ λίσσετο πάντας Ἀχαιούς,

Ἀτρεῖδα δὲ μάλιστα δύω, κοσμήτορε λαῶν.

375

ἔνθ’ ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί

αἰδεῖσθαι θ’ ἵερῆα καὶ ἀγλαὰ δέχθαι ἄποινα.

ἄλλ’ οὐκ Ἀτρεῖδη Ἀγαμέμνονι ἥνδανε θυμῷ,

ἄλλὰ κακῶς ἀφίει, κρατερὸν δ’ ἐπὶ μῦθον ἔτελλεν.

χωόμενος δ’ ὁ γέρων πάλιν ὥχετο. τοῦ δ’ Ἀπόλλων

εὐξαμένου ἥκουσεν, ἐπεὶ μάλα οἱ φίλοι ἦν, 381

ἥκε δ’ ἐπ’ Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοί

θυησκον ἐπασσύτεροι, τὰ δ’ ἐπώχετο κῆλα θεοῖ

πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις

εὖ εἰδὼς ἀγόρευε θεοπροπίας ἐκάτοιο. 385

αὐτίκ’ ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι.

Ἀτρεῖωνα δ’ ἐπειτα χόλος λάβεν, αἴψα δ’ ἀναστάς

ἡπείλησεν μῦθον, δ’ δὴ τετελεσμένος ἐστίν.

τὴν μὲν γὰρ σὺν νηὶ θοῇ ἐλίκωπες Ἀχαιοί

ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι. 390

τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες

κούρην Βρισῆος, τήν μοι δόσαν υἱες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔῆος.  
 ἐλθοῦσ' Οὐλυμπόνδε Δία λίσαι, εἴ ποτε δή τι  
 ἦ ἔπει ὥνησας κραδίην Διὸς ἡὲ καὶ ἔργω. 395  
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα  
 εὐχομένης, ὅτ' ἔφησθα κελαινεφέι Κρονίωνι  
 οἵη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 ὅππότε μιν ἔνδῆσαι Ὄλύμπιοι ἥθελον ἄλλοι,  
 "Ηρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεά, ὑπελύσαο δεσμῶν,  
 ὥχ' ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,  
 δν Βριάρεων καλέοντι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων· ὁ γάρ αὗτε βίη οὖ πατρὸς ἀμείνων:  
 ὃς ῥα παρὰ Κρονίωνι καθέζετο κύδει γαίων. 405

τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδέ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζεο καὶ λαβὲ γούνων,  
 αἴ κέν πως ἔθέλησιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἄλα ἔλσαι Ἀχαιούς  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γνῷ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅ τ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

τὸν δ' ἡμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα  
 "ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;  
 (αἴθ' ὅφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἥσθαι, ἐπεί νύ τοι αἴσα μίνυνθά περ, οὐ τι μάλα δήν.)  
 νῦν δ' ἄμα τ' ὡκύμορος καὶ ὀιζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.  
 τοῦτο δέ τοι ἐρέοντα ἔπος Διὸς τερπικεραύνω  
 εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται. 420

ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὡκυπόροισιν  
μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν·  
Ζεὺς γὰρ ἐς Ὡκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
χθιζὸς ἔβη κατὰ δαῖτα, θεοὶ δ' ἄμα πάντες ἔποντο ·  
δωδεκάτη δέ τοι αὐτις ἐλεύσεται Οὐλυμπόνδε,  
καὶ τότ' ἔπειτά τοι εἴμι Διὸς ποτὶ <sup>Ἔρωτίς Καρρώ</sup> χάλκοβατες δῶ,  
καί μιν γουνάσομαι, καί μιν πείσεσθαι δίω.”

ὣς ἄρα φωνήσασ' ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ  
χωόμενον κατὰ θυμὸν ἐνζώνοιο γυναικός,  
τὴν δὲ βίη ἀέκοντος ἀπηύρων. ἀντὰρ Ὁδυσσεύς 430  
ἐς Χρύσην ἵκανεν ἄγων ἱερὴν ἑκατόμβην.  
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ,  
ἰστὸν δ' ἰστοδόκη πέλασαν προτόνοισιν ὑφέντες 434  
καρπαλίμως, τὴν δ' εἰς ὄρμον προέρεσσαν ἐρετμοῖς.  
ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.  
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ρηγμῖνι θαλάσσης,  
ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι.  
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο. 439

τὴν μὲν ἔπειτ<sup>2</sup> ἐπὶ βωμὸν ἄγων πολύμητις Ὁδυσσεύς  
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν  
“ὦ Χρύση, πρό μ' ἔπειμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
παῖδα τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην  
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἵλασόμεσθα ἄνακτα,  
ὅς νῦν Ἀργείοισι πολύστονα κῆδε ἐφῆκεν.” 445

ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δ' ἐδέξατο χαίρων  
παῖδα φίλην. τοὶ δ' ὥκα θεῷ κλειτὴν ἑκατόμβην  
ἔξείης ἔστησαν ἐύδμητον περὶ βωμόν,  
χερνύψαντο δ' ἔπειτα καὶ οὐλοχύτας ἀνέλοντο.

τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών. 450  
 “κλῦθί μεν, ἀργυρότοξ”, δος Χρύσην ἀμφιβέβηκας  
 Κίλλαν τε ζαθέην, Τενέδοιό τε ἴφι ἀνασσεις.  
 ήμεν δή ποτ’ ἐμεῦ πάρος ἔκλινες εὐξαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ’ ὕψαο λαὸν Ἀχαιῶν.  
 ήδ’ ἔτι καὶ νῦν μοι τόδ’ ἐπικρήηνον ἔέλδωρ. 455  
 ηδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.”

ὡς ἔφατ’ εὐχόμενος, τοῦ δ’ ἔκλινε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεί ρ̄ εὐξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσταν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ’ ἔξέταμον κατά τε κνίσῃ ἐκάλυψαν 460  
 δίπτυχα ποιήσαντες, ἐπ’ αὐτῶν δ’ ὡμοθέτησαν.  
 καὶ δ’ ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ’ αἴθοπά οἶνον  
 λεῖβε· νέοι δὲ παρ’ αὐτὸν ἔχον πεμπώβολα χέρσιν.  
 |αὐτὰρ ἐπεὶ κατὰ μῆρ’ ἐκάη καὶ σπλάγχν’ ἐπάσαντο,  
 μίστυλλόν τ’ ἄρα τᾶλλα καὶ ἀμφ’ ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα. 465  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ’, οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔισης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἐντο,  
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖ, 470  
 νώμησαν δ’ ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν,  
 οἱ δὲ πανημέριοι μολπῆ θεὸν ἵλασκοντο,  
 καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,  
 μέλποντες ἐκάεργον· ὁ δὲ φρένα τέρπετ’ ἀκούων.  
 ἥμος δ’ ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν, 475  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἥμος δ’ ἡριγένεια φάνη ροδοδάκτυλος ἥώς,  
 καὶ τότ’ ἔπειτ’ ἀνάγοντο μετὰ στράτὸν εὐρὺν Ἀχαιῶν.

τοῖσιν δ' ἵκμενον οὐρον ἴει ἕκάεργος Ἀπόλλων. 479  
 οἱ δ' ἵστὸν στήσαντ', ἀνά θ' ἵστια λευκὰ πέτασσαν·  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἵστιον, ἀμφὶ δὲ κῦμα  
 στείρη πορφύρεον μεγάλ' ἵαχε νηὸς ἰούσης·  
 ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἴ γε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν,  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.

αὐτὰρ ὁ μῆνιε νησὶ παρήμενος ὠκυπόροισιν, /  
 διογενὴς Πηλέος υἱός, πόδας ὠκὺς Ἀχιλλεύς.  
 οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν 490  
 οὔτε ποτ' ἐς πόλεμον, ἀλλὰ φθινύθεσκε φίλον κῆρ  
 αὗθι μένων, ποθέεσκε δ' ἀντήν τε πτόλεμόν τε.

ἀλλ' ὅτε δή ῥ' ἐκ τοῦ δυωδεκάτη γένετ' ἡώς,  
 καὶ τότε δὴ πρὸς Ὄλυμπον ἵσαν θεοὶ αἰὲν ἐόντες  
 πάντες ἄμα, Ζεὺς δ' ἥρχε. Θέτις δ' οὐ λήθετ' ἐφετ-  
 μέων 495

παιδὸς ἑοῦ, ἀλλ' ἦ γ' ἀνεδύσετο κῦμα θαλάσσης,  
 ἡερίη δ' ἀνέβη μέγαν οὐρανὸν Οὐλυμπόν τε.  
 εὑρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων  
 ἀκροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.  
 καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 505  
 σκαιῆ· δεξιτερῆ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα  
 λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα.

“Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα  
 ἦ ἔπει ἦ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ.  
 τίμησόν μοι υἱόν, ὃς ὠκυμορώτατος ἄλλων 505  
 ἔπλετ'. ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων

ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σύ πέρ μιν τῖσον, Ὄλύμπιε μητίετα Ζεῦ,  
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὅφρ' ἀν' Ἀχαιοί  
νιὸν ἐμὸν τίσωσιν, ὁφέλλωσίν τέ οὐ τιμῆ.” 510

ὡς φάτο· τὴν δ' οὖ τι προσέφη νεφεληγερέτα Ζεύς,  
ἀλλ' ἀκέων δὴν ἥστο. Θέτις δ' ὡς ἥψατο γούνων,  
ὡς ἔχετ' ἐμπεφυνῖα, καὶ εἴρετο δεύτερον αὗτις.  
“νημερτὲς μὲν δή μοι ὑπόσχεο καὶ κατάνευσον,  
ἢ ἀπόειπ', ἐπεὶ οὖ τοι ἔπι δέος, ὅφρ' εὖ εἰδῶ  
ὅσσον ἔγὼ μετὰ πᾶσιν ἀτιμοτάτη θεός εἰμι.” 515

τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεύς  
“ἢ δὴ λοίγια ἔργ', ὅτε μ' ἔχθοδοπῆσαι ἐφῆσεις  
Ἡρη, ὅτ' ἂν μ' ἐρέθησιν ὀνειδείους ἐπέεσσιν.  
ἢ δὲ καὶ αὐτῶς μ' αἰὲν ἐν ἀθανάτοισι θεοῖσιν  
νεικεῖ, καί τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν.  
ἀλλὰ σὺ μὲν νῦν αὗτις ἀπόστιχε, μή τι νοήσῃ  
Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω.  
εἰ δ' ἄγε τοι κεφαλῆ κατανεύσομαι, ὅφρα πεποίθῃς·  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον οὐδέ ἀπατηλόν  
οὐδέ ἀτελεύτητον, ὅ τι κεν κεφαλῆ κατανεύσω.”

ἢ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
ἀμβρόσιαι δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον. 530

τώ γ' ὡς βουλεύσαντε διέτμαγεν· ἢ μὲν ἐπειτα  
εἰς ἄλα ἀλτο βαθεῖαν ἀπ' αἰγλήεντος Ὄλυμπου,  
Ζεὺς δὲ ἐὸν πρὸς δῶμα. θεοὶ δ' ἀμα πάντες ἀνέσταν  
ἐξ ἐδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη  
μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἄπαντες. 535

ώς δ' μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν "Ηρη  
ἡγνοίησεν ἵδοῦσ' ὅτι οἱ συμφράσσατο βουλάς  
ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος.

αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα. 539

"τίς δ' αὖ τοι, δολόμῆτα, θεῶν συμφράσσατο βουλάς;  
αἰεῖ τοι φίλον ἔστιν, ἐμεῦ ἀπονόσφιν ἔόντα,  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος ὁ ττι νοήσῃς."

τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε

"Ηρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545

εἰδήσειν· χαλεποί τοι ἔσοντ' ἀλόχῳ περ ἐούσῃ.

ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὐ τις ἔπειτα

οὔτε θεῶν πρότερος τόν γ' εἴσεται οὔτ' ἀνθρώπων·

ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,

μή τι σὺ ταῦτα ἔκαστα διείρεο μηδὲ μετάλλα." 550

τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια "Ηρη

"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.

καὶ λίην σε πάρος γ' οὔτ' εἴρομαι οὔτε μεταλλῶ, -

ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι ἄσσ' ἐθέλησθα.

νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ 555

ἀργυρόπεζα Θέτις, θυγάτηρ ἀλίοιο γέροντος·

ἡερίη γὰρ σοί γε παρέζετο καὶ λάβε γούνων.

τῇ σ' δίω κατανεῦσαι ἐτήτυμον ὡς Ἀχιλῆα

τιμήσης, δλέσης δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν." 559

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς

"δαιμονίη, αἰεὶ μὲν δίεαι, οὐδέ σε λήθω,

πρῆξαι δ' ἔμπης οὕτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ

μᾶλλον ἐμοὶ ἔσεαι· τὸ δέ τοι καὶ ρίγιων ἔσται.

εἰ δ' οὕτω τοῦτ' ἔστιν, ἐμοὶ μέλλει φίλον εἶναι.

ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ, 565  
μή νῦ τοι οὐ χραίσμωσιν ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ  
ἀστον ἴόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἔφειώ." |

ὡς ἔφατ', ἔδδεισεν δὲ βοῶπις πότνια "Ηρη,  
καί ᾧ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.  
ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες. 570

τοῖσιν δ' "Ηφαιστος κλυτοτέχνης ἥρχ' ἀγορεύειν,  
μητρὶ φίλῃ ἐπὶ ἥρα φέρων, λευκωλένῳ "Ηρη.

" ἦ.δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
εἰ δὴ σφῷ ἐνεκα θυητῶν ἐριδαίνετον ὥδε,  
ἐν δὲ θεοῖσι κολωὸν ἐλαύνετον· οὐδέ τι δαιτός 575  
ἔσθλῆς ἔσσεται ἥδος, ἐπεὶ τὰ χερείονα νικᾶ.

μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,  
πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διύ, ὅφρα μὴ αὗτε  
νεικείησι πατήρ, σὺν δ' ἥμιν δαῖτα ταράξῃ.

εἴ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητής 580  
ἔξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἔστιν.

ἀλλὰ σὺ τόν γ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν·  
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἥμιν."

ὡς ἄρ' ἔφη, καὶ ἀναίξας δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χειρὶ τίθει, καὶ μιν προσέειπεν 585

" τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο κηδομένη περ,  
μή σε φίλην περ ἐοῦσαν ἐν δόφθαλμοῖσιν ἵδωμαι

θεινομένην. τότε δ' οὐ τι δυνήσομαι ἀχνύμενός περ  
χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.

ἥδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμάῶτα 590  
ῥῦψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.

πᾶν δ' ἥμαρ φέρόμην, ἄμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Λήμνῳ· δλίγος δ' ἔτι θυμὸς ἐνῆεν.  
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα."

ώς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἡρη,  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.  
αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
οἴνοχόει γλυκὺ νέκταρ, ἀπὸ κρητῆρος ἀφύσσων.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
ώς ἴδον Ἡφαιστον διὰ δώματα ποιπνύοντα. 595

ώς τότε μὲν πρόπαν ἡμαρ ἐσ ἡέλιον καταδύντα  
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἔίσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἢν ἔχ' Ἀπόλλων,  
μουσάων θ', αἱ ἄειδον ἀμειβόμεναι ὅπι καλῇ.)  
αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἡελίοιο,  
οἵ μὲν κακκείοντες ἔβαν οἶκόνδε ἔκαστος,  
ἡχι ἕκαστῳ δῶμα περικλυτὸς ἀμφιγυήεις  
Ἡφαιστος ποίησεν ἴδυίησι πραπίδεσσιν,  
Ζεὺς δὲ πρὸς ὃν λέχος ἦι Ὁλύμπιος ἀστεροπητής,  
ἔνθα πάρος κοιμᾶθ' ὅτε μιν γλυκὺς ὑπνος ἰκάνοι, 610  
ἔνθα καθεῦδ' ἀναβάς, παρὰ δὲ χρυσόθρονος Ἡρη. |

## ΙΛΙΑΔΟΣ Β.

*"Ονειρος. Βοιωτία ἥ κατάλογος τῶν νεῶν.*

*"Ἄλλοι μέν Ῥα θεοί τε καὶ ἀνέρες ἵπποκορυσταί  
εὗδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὑπνος,  
ἀλλ' ὁ γε μερμήριζε κατὰ φρένα ώς Ἀχιλῆα  
τιμήσει', ὀλέσαι δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,* 5

πέμψαι ἐπ' Ἀτρεῖδην Ἀγαμέμνονι οὐλον ὄνειρον.  
καὶ μιν φωνήσας ἐπεὰ πτερόεντα προσηύδα.

“βάσκ’ ἵθι, οὐλε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
ἐλθὼν ἔσ κλισίην Ἀγαμέμνονος Ἀτρεῖδαο  
πάντα μάλ’ ἀτρεκέως ἀγορευέμεν ὡς ἐπιτέλλω.

θωρῆξαί ἔ κέλευε καρηκομόωντας Ἀχαιούς  
πανσυδίη· νῦν γάρ κεν ἔλοι πόλιν εὔρυνάγνιαν  
Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας  
“Ηρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται.”

ώς φάτο, βῆ δ’ ἄρ’ ὄνειρος, ἐπεὶ τὸν μῦθον ἀκουστεν.  
καρπαλίμως δ’ ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
βῆ δ’ ἄρ’ ἐπ’ Ἀτρεῖδην Ἀγαμέμνονα· τὸν δ’ ἐκίχανεν  
εῦδοντ’ ἐν κλισίῃ, περὶ δ’ ἀμβρόσιος κέχυθ’ ὑπνος.  
στῆ δ’ ἄρ’ ὑπὲρ κεφαλῆς Νηληίω|υῖι ἐφικώς,  
Νέστορι, τόν ρά μάλιστα γερόντων τī, Ἀγαμέμνων.  
τῷ μιν ἔεισάμενος προσεφώνεε θεῖος ὄνειρος  
“εῦδεις, Ἀτρέος νίè δαΐφρονος ἴπποδάμοιο;  
οὐ χρὴ παννύχιον εῦδειν βουληφόρον ἄνδρα,  
ῳ λαοί τ’ ἐπιτετράφαται καὶ τόσσα μέμηλεν.

νῦν δ’ ἐμέθεν ξύνες ὥκα· Διὸς δέ τοι ἄγγελός εἰμι,  
ὅς σεν ἄνευθεν ἐὼν μέγα κήδεται ηδ’ ἐλεαίρει.  
θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιούς  
πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὔρυνάγνιαν  
Τρώων· οὐ γὰρ ἔτ’ ἀμφὶς Ὀλύμπια δώματ’ ἔχοντες  
ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας  
“Ηρη λισσομένη, Τρώεσσι δὲ κήδε’ ἐφῆπται  
ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθη  
αἴρείτω, εὗτ’ ἀν σε μελίφρων ὑπνος ἀνήγη.”

ώς ἄρα φωνήσας ἀπεβήσετο, τὸν δ' ἔλιπ' αὐτοῦ 35  
 τὰ φρονέοντ' ἀνὰ θυμὸν ἃ ρ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ ὅ γ' αἰρήσειν Πριάμου πόλιν ἥματι κείνῳ,  
 νήπιος, οὐδὲ τὰ ὥδη ἃ ρα Ζεὺς μῆδετο ἔργα·  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγεά τε στοναχάς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὑσμίνας. 40  
 ἔγρετο δ' ἐξ ὕπνου, θείη δέ μιν ἀμφέχντ' ὅμφη.  
 ἔζετο δ' ὁρθωθείς, μαλακὸν δ' ἔνδυνε χιτῶνα,  
 καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φάρος,  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἔδήσατο καλὰ πέδιλα,  
 ἀμφὶ δ' ἄρ' ὕμοισιν βάλετο ξίφος ἀργυρόηλον, 45  
 εἴλετο δὲ σκῆπτρον πατρώιον, ἄφθιτον αἰεί·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ἡώς μέν ρα θεὰ προσεβήσετο μακρὸν Ὄλυμπον  
 Ζηνὶ φύως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν·  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν 50  
 κηρύσσειν ἀγορήνδε καρηκομόωντας Ἀχαιούς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἡγείροντο μάλ' ὥκα.

βουλὴν δὲ πρῶτον μεγαθύμων Ἰζεγερόντων  
 Νεστορέη παρὰ νηὶ Πυλοιγενέος βασιλῆος.  
 τοὺς ὅ γε συγκαλέσας πυκινὴν ἡρτύνετο βουλὴν. 55  
 “κλῦτε, φίλοι. θεῖός μοι ἐνύπνιον ἦλθεν ὅνειρος  
 ἀμβροσίην διὰ νύκτα, μάλιστα δὲ Νέστορι δίω  
 εἶδός τε μέγεθός τε φυήν τ' ἄγχιστα ἐώκει.  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καί με πρὸς μῆθον ἔειπεν.  
 “εὔδεις, Ἀτρέος νιὲ δαιφρονος ἵπποδάμοιο; 60  
 οὐ χρὴ παννύχιον εὔδειν βουληφόρον ἄνδρα,  
 ὡς λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνεις ὥκα. Διὸς δέ τοι ἄγγελός εἰμι,

W

ὅς σεῦ ἄνευθεν ἔὼν μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρῆξαί σε κέλευσε καρηκομόωντας Ἀχαιούς  
 πανσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὄλύμπια. δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἄπαντας  
 "Ηρη λισσομένη, Τρώεσσι δὲ κήδε' ἐφῆπται  
 ἐκ Διός. ἀλλὰ σὺ σῆσιν ἔχε φρεσίν." ὡς ὁ μὲν  
 εἰπών

70

ὦχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὑπνος ἀνῆκεν.  
 ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν.  
 πρῶτα δ' ἔγὼν ἐπεσιν πειρήσομαι, ή θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήισι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν."

75

ἡ τοι ὁ γ' ὡς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Νέστωρ, ὃς ῥα Πύλοιο ἄναξ ἦν ἡμαθόεντος·  
 ὃ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν  
 "ὦ φίλοι Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μέν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν,  
 ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·  
 νῦν δ' ἵδεν ὃς μέγ' ἄριστος Ἀχαιῶν εὔχεται εἶναι.  
 ἀλλ' ἄγετ', αἴ κέν πως θωρήξομεν υἷας Ἀχαιῶν."

80

ὣς ἄρα φωνήσας βουλῆς ἐξ ἥρχε νέεσθαι,  
 οἵ δ' ἐπανέστησαν πείθοντό τε ποιμένι λαῶν,  
 σκηπτοῦχοι βασιλῆες. ἐπεστεύοντο δὲ λαοί.  
 ἡύτε ἔθινεα εἶσι μελισσάων ἀδινάων,  
 πέτρης ἐκ γλαφυρῆς αἱεὶ νέον ἐρχομενάων·  
 βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν·  
 αἱ μέν τ' ἔνθα ἄλις πεποτήσαται, αἱ δέ τε ἔνθα·  
 ὡς τῶν ἔθινεα πολλὰ νεῶν ἄπο καὶ κλισιάων

85

ἡιόνος προπάροιθε βαθείης ἐστιχόωντο  
 ἵλαδὸν εἰς ἀγορήν. μετὰ δέ σφισιν ὅσσα δεδήει  
 δτρύνουσ' ίέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
 τετρήχει δ' ἀγορή, ὑπὸ δὲ στεναχίζετο γαῖα  
 λαῶν ίζόντων, ὅμαδος δ' ἦν. ἐννέα δέ σφεας  
 κήρυκες βούωντες ἐρήτυον, εἴ ποτ' ἀντῆς  
 σχοίατ', ἀκούσειαν δὲ διοτρεφέων βασιλήων.  
 σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας  
 παυσάμενοι κλαγγῆς. ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
 ἐστη σκῆπτρον ἔχων, τὸ μὲν Ἡφαιστος κάμε τεύχων.  
 "Ἡφαιστος μὲν δῶκε Διὸς Κρονίωνι ἄνακτι,  
 αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ ἀργεϊφόντῃ.  
 Ἐρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ,  
 αὐτὰρ ὁ αὗτε Πέλοψ δῶκ' Ἀτρέι ποιμένι λαῶν.105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστη,  
 αὐτὰρ ὁ αὗτε Θυέστ' Ἀγαμέμνονι λεῖπε φορῆναι,  
 πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ δὲ γ' ἐρεισάμενος ἐπεὶ Ἀργείοισι μετηύδα.  
 "ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἀρηος,110  
 Ζεύς με μέγα Κρονίδης ἄτη ἐνέδησε βαρείη,  
 σχέτλιος, ὃς πρὶν μέν μοι ὑπέσχετο καὶ κατένευσεν  
 Ἰλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι,  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει  
 δυσκλέα Ἀργος ἱκέσθαι, ἐπεὶ πολὺν ὕλεσα λαόν.115  
 [οὕτω που Διὸς μέλλει ὑπερμενέι φίλον εἶναι,  
 ὃς δὴ πολλάων πολίων κατέλυσε κάρηνα  
 ἥδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.]  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰψ οὕτω τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν120

ἀπρηκτον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι  
ἀνδράσι παυροτέροισι, τέλος δ' οὗ πώ τι πέφανται.  
εἴ περ γάρ κ' ἐθέλοιμεν Ἀχαιοί τε Τρῶές τε,  
ὅρκια πιστὰ ταμόντες, ἀριθμηθήμεναι ἄμφω,  
Τρῶες μὲν λέξασθαι ἐφέστιοι ὅστοι ἔασιν, 125  
ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
Τρώων δ' ἄνδρα ἔκαστον ἐλοίμεθα οἰνοχοεύειν,  
πολλαί κεν δεκάδες δευοίατο οἰνοχόοιο.

τόσσον ἐγώ φημι πλέας ἔμμεναι υἱας Ἀχαιῶν  
Τρώων, οἵ ναίουσι κατὰ πτόλιν. ἀλλ' ἐπίκουροι 130  
πολλέων ἐκ πολίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
οἵ με μέγα πλάζουσι καὶ οὐκ εἰώστ' ἐθέλοντα  
Ἰλίου ἐκπέρσαι εὐναιόμενον πτολίεθρον.

ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
καὶ δὴ δοῦρα σέσηπε νεῶν καὶ σπάρτα λέλυνται, 135

| αἱ δέ που ἡμέτεραι τ' ἄλοχοι καὶ νήπια τέκνα  
εἴατ' ἐνὶ μεγάροις ποτιδέγμεναι. ἄμμι δὲ ἔργον  
αὕτως ἀκράαντον, οὖν εἴνεκα δεῦρ' ἵκόμεσθα.  
ἀλλ' ἄγεθ', ώς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες.  
φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν. 140  
οὐ γὰρ ἔτι Τροίην αἱρήσομεν εὐρυάγνιαν."

ὦ φάτο, τοῖσι δὲ θυμὸν ἐνὶ στήθεσσιν ὅρινεν  
πᾶσι μετὰ πληθύν, ὅσοι οὐ βουλῆς ἐπάκουσαν.  
κινήθη δ' ἄγορὴ φὴ κύματα μακρὰ θαλάσσης,  
πόντου Ἰκαρίοιο, τὰ μέν τ' Ἐῦρος τε Νότος τε 145  
ἄρορ' ἐπαΐξας πατρὸς Διὸς ἐκ νεφελάων.

ώς δ' ὅτε κινήσῃ Ζέφυρος βαθὺ λήιον ἐλθών,  
λάβρος ἐπαιγίζων, ἐπί τ' ἡμύνει ἀσταχύεσσιν,  
ώς τῶν πᾶσ' ἄγορὴ κινήθη. τοὶ δ' ἀλαλητῷ

νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη  
 ἵστατ' ἀειρομένη. τοὶ δ' ἀλλήλοισι κέλευον  
 ἅπτεσθαι νηῶν ἡδ' ἐλκέμεν εἰς ἄλα δῖαν,  
 οὐρούς τ' ἔξεκάθαιρον· ἀντὴ δ' οὐρανὸν ἴκεν  
 οἴκαδε ιεμένων· ὑπὸ δ' ἥρεον ἔρματα νηῶν.

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
 εὶ μὴ Ἀθηναίην Ἡρη πρὸς μῦθον ἔειπεν.  
 “ὦ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
 οὗτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν,  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης,  
 κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιεν  
 Ἀργείην Ἐλένην, ἃς εἴνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης;  
 ἀλλ' ἦθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον;  
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.” 165

ὦσ ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις Ἀθήνη.

βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν.

ἐῦρεν ἔπειτ' Ὁδυσῆα Δὺ μῆτιν ἀτάλαντον  
 ἐσταότ· οὐδ' ὅ γε νηὸς ἐνστέλμοιο μελαίνης  
 ἅπτετ', ἐπεί μιν ἄχος κραδίην καὶ θυμὸν ἵκανεν.  
 ἀγχοῦ δ' ίσταμένη προσέφη γλαυκῶπις Ἀθήνη  
 “διογενὲς Λαερτιάδη, πολυμῆχαν' Ὁδυσσεῦ,

οὗτω δὴ οἶκόνδε, φίλην ἐς πατρίδα γαῖαν;  
 φεύξεσθ' ἐν νήεσσι πολυκλήισι πεσόντες;  
 κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργείην Ἐλένην, ἃς εἴνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης;

150

160

165

170

175

ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει,  
σοῖς δ' ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἔκαστον, 180  
μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.”

ὡς φάθ', ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης,  
βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
κῆρυξ Εύρυβάτης Ἰθακήσιος, ὃς οἱ ὀπήδει.  
αὐτὸς δ' Ἀτρεΐδεω Ἀγαμέμνονος ἀντίος ἐλθών 185  
δέξατό οἱ σκῆπτρον, πατρώιον, ἀφθιτον αἰεί.  
σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.

ὄν τινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς.  
“δαιμόνι”, οὐ σε ἔοικε κακὸν φῶς δειδίσσεσθαι, 190  
ἄλλ' αὐτός τε κάθησο καὶ ἄλλους ἔδρυε λαούς.  
ἴον γάρ πω σάφα οἶσθ’ οἶος νόος Ἀτρεΐωνος.  
νῦν μὲν πειρᾶται, τάχα δ' ἔψεται νῆας Ἀχαιῶν.  
ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἶον ἔειπεν.  
μή τι χολωσάμενος ρέξῃ κακὸν νῆας Ἀχαιῶν. 195  
θυμὸς δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος,  
τιμὴ δ' ἐκ Διός ἐστι, φιλεῖ δέ ἐ μητίετα Ζεύς.”

ὄν δ' αὖ δήμου ἄνδρα ἔδοι βοόωντά τ' ἐφεύροι,  
τὸν σκήπτρῳ ἐλάσασκεν, δομοκλήσασκέ τε μύθῳ.  
“δαιμόνι”, ἀτρέμας ἥσο καὶ ἄλλων μῦθον ἀκουε, 200  
οἷ σέο φέρτεροί εἰσι. σὺ δ' ἀπτόλεμος καὶ ἄναλκις,  
οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος οὔτ' ἐνὶ βουλῇ.  
οὐ μέν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί.  
οὐκ ἀγαθὸν πολυκοίρανίη· εἷς κοίρανος ἔστω,  
εἷς βασιλεύς, ὃς ἔδωκε Κρόνου παῖς ἀγκυλομήτεω” 205  
[σκῆπτρόν τ' ἡδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ].

ὡς ὅ γε κοιρανέων δίεπε στρατόν· οἱ δ' ἀγορήνδε

αὗτις ἐπεστεύοντο νεῶν ἄπο καὶ κλισιάων  
ἡχῆ, ώς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
αιγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δέ τε πόντος. 210

ἄλλοι μέν ρ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.  
Θερσίτης δ' ἔτι μοῦνος ἀμετροεπὴς ἐκολών,  
ὅς ρ' ἔπεια φρεσὶν ἥσιν ἄκοσμά τε πολλά τε ἥδη,  
μάψ, ἀτὰρ οὐ κατὰ κόσμου, ἐριζέμεναι βασιλεῦσιν,  
ἄλλ' ὅ τι οἱ εἰσαιτο γελοίιον Ἀργείοισιν 215  
ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἰλιον ἥλθεν.  
φολκὸς ἦν, χωλὸς δ' ἔτερον πόδα· τὼ δέ οἱ ὕμω  
κυρτώ, ἐπὶ στῆθος συνοχωκότε· αὐτὰρ ὑπερθεν  
φοξὸς ἦν κεφαλήν, ψεδνή δ' ἐπενήνοθε λάχνη.  
ἔχθιστος δ' Ἀχιλῆι μάλιστ' ἦν ἥδ' Ὁδυσῆι. 220  
τὼ γὰρ νεικείεσκε. τότ' αὐτὸν Ἀγαμέμνονι δίω  
δξέα κεκληγὼς λέγ' ὀνείδεα. τῷ δ' ἄρον Ἀχαιοί  
ἐκπάγλως κοτέοντο, νεμέστηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νείκεε μύθῳ.  
“Ἀτρεΐδη, τέο δ' αὐτὸν ἐπιμέμφεαι ἥδε χατίζεις; 225  
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναικες  
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἃς τοι Ἀχαιοί  
πρωτίστῳ δίδομεν, εὗτ' ἀν πτολίεθρον ἐλωμεν.  
ἥ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὅν κέ τις οἴσει  
Τρώων ἵπποδάμων ἐξ Ἰλίου υἷος ἄποινα, 230  
ὅν κεν ἔγω δήσας ἀγάγω ἥ ἄλλος Ἀχαιῶν,  
ἥε γυναικά νέην, ἵνα μίσγεαι ἐν φιλότητι,  
ἥν τ' αὐτὸς ἀπονόσφι κατίσχεαι; οὐ μὲν ἔοικεν  
ἀρχὸν ἐόντα κακῶν ἐπιβασκέμεν υἷας Ἀχαιῶν.  
ὦ πέπονες, κάκ' ἐλέγχε, Ἀχαιίδες, οὐκέτ' Ἀχαιοί, 235  
οἴκαδέ πέρ σὺν νηυσὶ νεώμεθα, τόνδε δ' ἐώμεν

αὐτοῦ ἐνὶ Τροίη γέρα πεσσέμεν, ὅφρα ἵδηται  
ἢ ρά τί οἱ χήμεῖς προσαμύνομεν ἥε καὶ οὐκί.  
[ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
ἡτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
ἀλλὰ μάλ’ οὐκ Ἀχιλῆι χόλος φρεσίν, ἀλλὰ μεθήμων·  
ἢ γὰρ ἂν, Ἀτρεΐδη, νῦν ὕστατα λωβήσαιο.”]

ῶς φάτο νεικείων Ἀγαμέμνονα ποιμένα λαῶν  
Θερσίτης. τῷ δ’ ὥκα παρίστατο δῖος Ὁδυσσεύς,  
καί μιν ὑπόδρα ἵδων χαλεπῷ ἡνίπαπε μύθῳ. 245  
“Θερσῖτ’ ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
ἴσχεο, μηδ’ ἔθελ’ οἶος ἐριζέμεναι βασιλεῦσιν. π  
οὺ γὰρ ἐγὼ σέο φημὶ χερειότερον βροτὸν ἄλλον  
ἔμμεναι, ὅσσοι ἄμ’ Ἀτρεΐδης ὑπὸ Ιλιον ἥλθον.  
τῷ οὐκ ἀν βασιλῆας ἀνὰ στόμ’ ἔχων ἀγορεύοις,  
καί σφιν ὀνείδεά τε προφέροις, νόστον τε φυλάσσοις.  
οὐδέ τί πω σάφα ἵδμεν ὅπως ἔσται τάδε ἔργα,  
ἢ εὗ ἥε κακῶς νοστήσομεν υἱες Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
ἥσαι ὀνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν  
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.] 255  
ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
εἴ κ’ ἔτι σ’ ἀφραίνοντα κιχήσομαι ὡς νύ περ ὅδε,  
μηκέτ’ ἔπειτ’ Ὁδυσῆι κάρη ὕμοισιν ἔπειή,  
μηδ’ ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἴην,  
εἰ μὴ ἐγώ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω,  
χλαινάν τ’ ἥδε χιτῶνα, τά τ’ αἰδῶ ἀμφικαλύπτει,  
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῆσιν.”] 264  
ῶς ἄρ’ ἔφη, σκῆπτρῷ δὲ μετάφρενον ἥδε καὶ ὕμω

πλῆξεν· ὁ δ' ἵδνώθη, θυλερὸν δέ οἱ ἔκφυγε δάκρυ,  
σμῶδιξ δ' αίματόεσσα μεταφρένου ἔξυπανέστη  
σκήπτρου ὅπο χρυσέον. ὁ δ' ἄρ' ἔζετο τάρβησέν τε,  
ἀλγήσας δ', ἀχρεῖον ἵδων ἀπομόρξατο δάκρυ,  
οἱ δὲ καὶ ἀχνύμενοί περ ἐπ' αὐτῷ ἥδὺ γέλασσαν. 270  
Ἄδε δέ τις εἴπεσκεν ἵδων ἐς πλησίον ἄλλον.

“ Ὡ πόποι, ἦ δὴ μυρί’ ’Οδυσσεὺς ἐσθλὰ ἔοργεν  
βουλάς τ’ ἔξαρχων ἀγαθὰς πόλεμόν τε κορύσσων.  
νῦν δὲ τόδε μέγ’ ἄριστον ἐν ’Αργείοισιν ἔρεξεν,  
ὅς τὸν λωβητῆρα ἐπεσβόλον ἔσχ’ ἀγοράων. 275  
οὕ θήν μιν πάλιν αὗτις ἀνήσει θυμὸς ἀγήνωρ  
νεικείειν βασιλῆας ὀνειδείοις ἐπέεσσιν.”

ὡς φάσαν ἦ πληθύς· ἀνὰ δ’ ὁ πτολίπορθος ’Οδυσ-  
σεύς

ἔστη σκήπτρον ἔχων. παρὰ δὲ γλαυκῶπις ’Αθήνη,  
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280  
ώς ἄμα θ’ οἱ πρῶτοί τε καὶ ὕστατοι νῦν ’Αχαιῶν  
μῦθον ἀκούσειαν καὶ ἐπιφρασσάσθαι βουλήν.

ὅ σφιν ἐνφρονέων ἀγορήσατο καὶ μετέειπεν

“ ’Ατρεΐδη, νῦν δή σε, ἄναξ, ἐθέλουσιν ’Αχαιοί  
πᾶσιν ἐλέγχιστον θέμεναι μερόπεσσι βροτοῖσιν, 285  
οὐδέ τοι ἐκτελέουσιν ὑπόσχεσιν ἦν περ ὑπέσταν  
ἐνθάδ’ ἔτι στείχοντες ἀπ’ ”Αργεος ἱπποβότοιο,  
”Ιλιον ἐκπέρσαντ’ εὐτείχεον ἀπονέεσθαι.

ὡς τε γὰρ ἦ παῖδες νεαροὶ χῆραι τε γυνναῖκες  
ἄλληλοισιν ὀδύρονται οἶκόνδε νέεσθαι. 290

ἢ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.

καὶ γάρ τίς θ’ ἔνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
ἀσχαλάᾳ σὺν νηὶ πολυζύγῳ, ὃν περ ἄελλαι

χειμέριαι εἰλέωσιν ὀρινομένη τε θάλασσα·  
 ἥμī δ' εἴνατός ἐστι περιτροπέων ἐνιαυτός      295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιούς  
 ἀσχαλάαν παρὰ ηνσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δηρόν τε μένειν κενεόν τε νέεσθαι.  
 τλῆτε, φίλοι, καὶ μείνατ' ἐπὶ χρόνον, ὅφρα δαῶμεν  
 ἢ ἐτεὸν Κάλχας μαντεύεται ἦε καὶ οὐκί.      300  
 εὖ γὰρ δὴ τόδε ἵδμεν ἐνὶ φρεσίν, ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι.  
 χθιζά τε καὶ πρώιζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἡγερέθοντο κακὰ Πριάμῳ καὶ Τρωσὶ φέρουσαι,  
 ἥμεῖς δ' ἀμφὶ περὶ κρήνην ιεροὺς κατὰ βωμούς      325  
 ἔρδομεν ἀθανάτοισι τεληέσσας ἑκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέειν ἀγλαὸν ὕδωρ·  
 ἐνθ' ἐφάνη μέγα σῆμα. δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὁλύμπιος ἦκε φύωσδε,  
 βωμοῦ ὑπατξας πρός ῥα πλατάνιστον ὄρουσεν.      350  
 ἐνθα δ' ἐσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὅζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ· ἀτὰρ μήτηρ ἐνάτη ἦν, ἢ τέκε τέκνα.  
 ἐνθ' ὁ γε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας.  
 μήτηρ δ' ἀμφεποτάτο ὁδυρομένη φίλα τέκνα.      375  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβειν ἀμφιαχνῖαν,  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἐφαγε στρουθοῖο καὶ αὐτῆν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὃς περ ἐφηνεν·  
 λᾶαν γάρ μιν ἐθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἥμεῖς δ' ἐσταότες θαυμάζομεν οἶνον ἐτύχθη.      390  
 ὡς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἑκατόμβας,  
 Κάλχας δ' αὐτίκ' ἐπειτα θεοπροπέων ἀγόρευεν.

‘τίπτ’ ἄνεῳ ἐγένεσθε, καρηκομόωντες Ἀχαιοί;  
 ἥμιν μὲν τόδ’ ἔφηνε τέρας μέγα μητίετα Ζεύς,  
 ὅψιμον ὀψιτέλεστον, ὃν κλέος οὐ ποτ’ ὀλεῖται.  
 ὡς οὗτος κατὰ τέκν’ ἔφαγε στρουθοῦ καὶ αὐτήν,  
 ὅκτω, ἀτὰρ μήτηρ ἐνάτη ἦν, ἣ τέκε τέκνα,  
 ὡς ἥμεῖς τοσσαῦτ’ ἔτεα πτολεμίξομεν αὐθι,  
 τῷ δεκάτῳ δὲ πόλιν αἴρησομεν εὐρυάγυιαν.  
 κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.  
 ἀλλ’ ἄγε μίμνετε πάντες, ἐνκυήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰς ὃ κεν ἀστυ μέγα Πριάμοιο ἔλωμεν.’

ώς ἔφατ’, Ἀργεῖοι δὲ μέγ’ ἵαχον — ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν ἀνσάντων ὑπ’ Ἀχαιῶν —  
 μῦθον ἐπαινήσαντες Ὁδυσσῆος θείοιο.

τοῖσι δὲ καὶ μετέειπε Γερήνιος ἵππότα Νέστωρ  
 “ὦ πόποι, ἣ δὴ παισὶν ἐοικότες ἀγοράασθε  
 νηπιάχοις, οἷς οὐ τι μέλει πολεμήια ἔργα.

πῇ δὴ συνθεσίαι τε καὶ ὄρκια βήσεται ἥμιν;  
 ἐν πυρὶ δὴ βουλαί τε γενοίατο μῆδεά τ’ ἀνδρῶν  
 σπονδαί τ’ ἄκρητοι καὶ δεξιαί, ἢς ἐπέπιθμεν.

αὕτως γάρ ρ’ ἐπέεσσ’ ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὑρέμεναι δυνάμεσθα, πολὺν χρόνον ἐνθάδ’ ἔοντες.

Ἄτρεΐδη, σὺ δ’ ἔθ’ ὡς πρίν, ἔχων ἀστεμφέα βουλήν·  
 ἄρχεν’ Ἀργείοισι κατὰ κρατερὰς ὑσμίνας,

τούσδε δ’ ἔα φθινύθειν, ἔνα καὶ δύο, τοί κεν Ἀχαιῶν  
 νόσφιν βουλεύωσ’ — ἄνυστις δ’ οὐκ ἐσσεται αὐτῶν —

πρὶν Ἀργοσδ’ ἴέναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνώμεναι εἴ τε ψεῦδος ὑπόσχεσις ἦε καὶ οὐκί.

φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα  
 ἥματι τῷ ὅτε νησὶν ἐν ὠκυπόροισιν ἔβαινον

325

330

335

340

345

350

Ἀργεῖοι Τρώεσσι φόνον καὶ κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι’ ἐναίσιμα σήματα φαίνων.  
 τῷ μή τις πρὶν ἐπειγέσθω οἶκόνδε νέεσθαι,  
 πρὶν τινα πὰρ Τρώων ἀλόχῳ κατακοιμηθῆναι, 355  
 τίσασθαι δ’ Ἐλένης ὅρμηματά τε στονοχάς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἶκόνδε νέεσθαι,  
 ἀπτέσθω ἥς νηὸς ἐνστέλμοιο μελαίνης,  
 ὅφρα πρόσθ’ ἄλλων θάνατον καὶ πότμον ἐπίσπη.  
 ἀλλὰ ἄναξ αὐτός τ’ εὖ μήδεο πείθεό τ’ ἄλλῳ. 360  
 οὐ τοι ἀπόβλητον ἔπος ἔσσεται, ὁ ττί κεν εἴπω.  
 κρῶν ἄνδρας κατὰ φῦλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὡς φρήτρη φρήτρηφιν ἀρήγη, φῦλα δὲ φύλοις.  
 εἰ δέ κεν ὡς ἔρξης καί τοι πείθωνται Ἀχαιοί,  
 γνώσῃ ἐπειθ’ ὃς θ’ ἡγέμονων κακὸς ὃς τέ νυ λαῶν, 365  
 ἡδ’ ὃς κ’ ἐσθλὸς ἔησι· κατὰ σφέας γὰρ μαχέονται·  
 γνώσεαι δ’ ἦ καὶ θεσπεσίη πόλιν οὐκ ἀλαπάζεις  
 ἦ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.” ]  
 τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγάμεμνων  
 “ἦ μὰν αὗτ’ ἀγορῆ νικᾶς, γέρον, υἱας Ἀχαιῶν. 370  
 αὶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,  
 τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
 τῷ κε τάχ’ ἡμύσειε πόλις Πριάμοιο ἄνακτος  
 χερσὶν ὑφ’ ἡμετέρησιν ἀλοῦσά τε περθομένη τε.  
 ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε ἔδωκεν, 375  
 ὃς με μετ’ ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.  
 καὶ γὰρ ἐγὼν Ἀχιλεύς τε μαχησάμεθ’ εἴνεκα κούρης  
 ἀντιβίοις ἐπέεσσιν, ἐγὼ δ’ ἡρχον χαλεπαίνων.  
 εἰ δέ ποτ’ ἔς γε μίαν βουλεύσομεν, οὐκέτ’ ἐπειτα  
 Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ’ ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ὥνα ξύνάγωμεν" Λρηα.  
 εὖ μέν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
 εὖ δέ τις ἵπποισιν δεῖπνον δότω ὡκυπόδεσσιν,  
 εὖ δέ τις ἄρματος ἀμφὶς ἴδων πολέμοιο μεδέσθω,  
 ὡς κε πανημέριοι στυγερῷ κρινώμεθ' "Λρηι. 385  
 οὐ γὰρ πανδωλή γε μετέστεται, οὐδ' ἡβαιόν,  
 εἰ μὴ νὺξ ἐλθοῦσα διακρινέει μένος ἀνδρῶν.  
 ἵδρωσει μέν τεν τελαμὸν ἀμφὶ στήθεσσιν  
 ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμένται.  
 ἵδρωσει δέ τεν ἵππος ἐύξοον ἄρμα τιταίνων. 392  
 ὃν δέ κ' ἔγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω  
 μιμνάζειν παρὰ νησὶ κορωνίσιν, οὐδὲ οἱ ἔπειτα  
 ἄρκιον ἐσσεῖται φυγέειν κύνας ηδ' οἰωνούς." 395  
 ὡς ἔφατ', Αργεῖοι δὲ μέγ' ἵαχον, ὡς ὅτε κῦμα  
 ἀκτῆ ἐφ' ὑψηλῆ, ὅτε κινήσῃ Νότος ἐλθών,  
 προβλῆτι σκοπέλῳ· τὸν δ' οὐ ποτε κύματα λείπει  
 παντοίων ἀνέμων, ὅτ' ἀν ἔνθ' ἡ ἔνθα γένωνται.  
 ἀνστάντες δ' ὁρέοντο κεδασθέντες κατὰ ηᾶς,  
 κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἐλοντο.  
 ἄλλος δ' ἄλλῳ ἔφεζε θέων αἰειγενετάων, 400  
 εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον" Λρηος.  
 αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Αγαμέμνων  
 πίονα πενταέτηρον ὑπερμενέι Κρονίωνι,  
 κίκλησκεν δὲ γέροντας ἀριστῆς Παναχαιῶν,  
 Νέστορα μὲν πρώτιστα καὶ Ιδομενῆα ἄνακτα, 405  
 αὐτὰρ ἔπειτ' Αἴαντε δύω καὶ Τυδέος υἱόν,  
 ἔκτον δ' αὐτ' Οδυσῆα Διὸς μῆτιν ἀτάλαντου.  
 αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος.  
 ἥδεε γὰρ κατὰ θυμὸν ἀδελφεὸν ὡς ἐπονεῦτο.

410

415

425

430

435

βοῦν δὲ περίστησάν τε καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δ' εὐχόμενος μετέφη κρείων Ἀγαμέμνων  
 "Ζεῦ κύδιστε μέγιστε, κελαινεφές, αἰθέρι ναίων,  
 μὴ πρὶν ἐπ' ἡέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν,  
 πρὶν με κατὰ πρηνὴς βαλέειν Πριάμοιο μέλαθρον  
 αἰθαλόεν, πρῆσαι δὲ πυρὸς δηίοιο θύρετρα,  
 Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι  
 χαλκῷ ρωγαλέον· πολέες δ' ἀμφ' αὐτὸν ἔταιροι  
 πρηνέες ἐν κονίησιν ὅδαξ λαζοίατο γαῖαν."

ῶς ἔφατ', οὐδ' ἄρα πώ οἱ ἐπεκραίανε Κρονίων, 419  
 ἀλλ' ὅ γε δέκτο μὲν ἱρά, πόνον δ' ἀμέγαρτον ὅφελλεν  
 αὐτὰρ ἐπεὶ ῥ' εὔξαντο καὶ οὐλοχύτας προβάλοντο,  
 αὐέρυσαν μὲν πρῶτα καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἔξεταμον κατά τε κνίσῃ ἐκάλυψαν  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὡμοθέτησαν. ΩΠΣ  
 καὶ τὰ μὲν ἄρ σχίζησιν ἀφύλλοισιν κατέκαιον,  
 σπλάγχνα δ' ἄρ' ἀμπείραντες ὑπείρεχον Ἡφαίστοιο.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη καὶ σπλάγχν' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου τετύκοντό τε δαῖτα,  
 δαίνυντ', οὐδέ τι θυμὸς ἔδεύετο δαιτὸς ἔίσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἔδητύος ἐξ ἔρον ἔντο,  
 τοῖς ἄρα μύθων ἥρχε Γερήνιος ἵππότα Νέστωρ.  
 "Ατρεῖδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,  
 μηκέτι νῦν δήθ' αὖθι λεγώμεθα, μηδ' ἔτι δηρόν  
 ἀμβαλλώμεθα ἔργον, δο δὴ θεὸς ἐγγυαλίζει.  
 ἀλλ' ἄγε, κήρυκες μὲν Ἀχαιῶν χαλικοχιτώνων  
 λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας,

Μ. 77 Σειρά

ἡμεῖς δ' ἄθροις ὅδε κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
ἴομεν, ὅφρα κε θᾶσσον ἐγείρομεν ὁξὺν "Αρηα." 440

ώς ἔφατ', οὐδ' ἀπίθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων·  
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
κηρύσσειν πόλεμόνδε καρηκομόωντας Ἀχαιούς.  
οἱ μὲν ἐκήρυξσον, τοὶ δ' ἡγείροντο μάλ' ὥκα.  
οἱ δ' ἀμφ' Ἀτρεῖωνα διοτρεφέες βασιλῆς 445  
θῦνον κρίνοντες, μετὰ δὲ γλαυκῶπις Ἀθήνη  
αἰγίδ' ἔχουσ' ἐρίτιμον, ἀγήρων, ἀθανάτην τε,  
τῆς ἑκατὸν θύσανοι παγχρύσεοι ἡερέθονται,  
πάντες ἐυπλεκέες, ἑκατόμβοιος δὲ ἔκαστος.

σὺν τῇ παιφάσσουσα διέσσυτο λαὸν Ἀχαιῶν 450  
δτρύνουσ' ιέναι. ἐν δὲ σθένος ὕρσεν ἑκάστῳ  
καρδίῃ, ἄλληκτον πολεμίζειν ἡδὲ μάχεσθαι.  
τοῖσι δ' ἄφαρ πόλεμος γλυκίων γένετ' ἡὲ νέεσθαι  
ἐν νηυσὶ γλαφυρῇσι φίλην ἐς πατρίδα γαῖαν.

ἡύτε πῦρ ἀίδηλον ἐπιφλέγει ἄσπετον ὕλην 455  
οὔρεος ἐν κορυφῇσ, ἔκαθεν δέ τε φαίνεται αὐγή,  
ώς τῶν ἐρχομένων ἀπὸ χαλκοῦ θεσπεσίοιο  
αἴγλη παμφανόωσα δι' αἰθέρος οὐρανὸν ἴκεν.

| τῶν δ', ὡς τ' ὀρνίθων πετεηνῶν ἔθνεα πολλά,  
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων, 460  
Ἀσίῳ ἐν λειμῶνι Καϋστρίον ἀμφὶ ρέεθρα  
ἔνθα καὶ ἔνθα ποτῶνται ἀγαλλόμενα πτερύγεσσιν,  
κλαγγηδὸν προκαθιζόντων, σμαραγεῖ δέ τε λειμών,  
ώς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων 464  
ἐς πεδίον προχέοντο Σκαμάνδριον. αὐτὰρ ὑπὸ χθών  
σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὕρη.

ἡύτε μυιάων ἀδινάων ἔθνεα πολλά,  
αἵ τε κατὰ σταθμὸν ποιμνήιον ἡλάσκουσιν  
ἄρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει,  
τόσσοι ἐπὶ Τρώεσσι καρηκομόωντες Ἀχαιοί  
ἐν πεδίῳ ἵσταντο, διαρραῖσαι μεμαῶτες.

τοὺς δ', ὡς τ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
ῥεῖα διακρίνωσιν, ἐπεί κε νομῷ μιγέωσιν,  
ὡς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα  
ὑσμίνηνδ' ἴέναι, μετὰ δὲ κρείων Ἀγαμέμνων,  
ὅμματα καὶ κεφαλὴν ἵκελος Διὸς τερπικεραύνω,  
Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.

ἡύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἐπλετο πάντων  
ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν.  
τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἥματι κείνῳ,  
ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

ἔσπετε νῦν μοι, μοῦσαι Ὄλυμπια δώματ' ἔχουσαι,—  
νῦμεις γὰρ θεαί ἐστε, πάρεστέ τε, ἵστε τε πάντα,  
ἥμεις δὲ κλέος οἶν ἀκούομεν, οὐδέ τι ἵδμεν—  
οἵ τινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
πληθὺν δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,  
οὐδ' εἴ μοι δέκα μὲν γλῶσσαι δέκα δὲ στόματ' εἰεῖν,  
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἥτορ ἐνείη. 490  
[εἰ μὴ Ὄλυμπιάδες μοῦσαι, Διὸς αἰγιόχοιο  
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἰλιον ἥλθον.  
ἀρχοὺς αὖ νηῶν ἐρέω νηάς τε προπάσας.]

Βοιωτῶν μὲν Πηνέλεως καὶ Λήιτος ἥρχον  
Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε,  
οἵ θ' Τρίην ἐνέμοντο καὶ Λύλίδα πετρήεσσαν  
Σχοῖνόν τε Σκῶλόν τε πολύκνημόν τ' Ἐτεωνόν,

Θέσπειαν Γραιάν τε καὶ εὐρύχορον Μυκαλησσόν,  
οἵ τ' ἀμφ' Ἀρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,  
οἵ τ' Ἐλεῶν' εἶχον ἡδ' Ἄγρην καὶ Πετεῶνα, 500  
Ἄκαλέην Μεδεῶνά τ', ἐνκτίμενον πτολίεθρον,  
Κώπας Εὔτρησίν τε πολυτρήρωνά τε Θίσβην,  
οἵ τε Κορώνειαν καὶ ποιήενθ' Ἀλίαρτον,  
οἵ τε Πλάταιαν ἔχον ἡδ' οἱ Γλίσαντ' ἐνέμοντο,  
οἵ θ' Ὅποθήβας εἶχον, ἐνκτίμενον πτολίεθρον, 505  
Ὦγχηστόν θ' ἱερόν, Ποσιδήιον ἀγλαὸν ἄλσος,  
οἵ τε πολυστάφυλον Ἀριηνὸν ἔχον, οἵ τε Μίδειαν  
Νῖσάν τε ζαθέην Ἀνθηδόνα τ' ἐσχατώσαν.  
τῶν μὲν πεντήκοντα νέες κίον, ἐν δὲ ἑκάστῃ  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

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οὗτοι ἄρ' ἥγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. 760  
τίς τ' ἄρ τῶν ὅχ' ἄριστος ἔην, σύ μοι ἔννεπε, μοῦσα,  
αὐτῶν ἡδ' ἵππων, οἱ ἄμ' Ἀτρεΐδησιν ἔποντο.  
ἵπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
τὰς Εὔμηλος ἔλαυνε ποδώκεας ὅρνιθας ὡς,  
ὅτριχας οἰέτεας, σταφύλῃ ἐπὶ νῶτον ἐίσας. 765  
τὰς ἐν Πηρείη θρέψ' ἀργυρότοξος Ἀπόλλων,  
ἄμφω θηλείας, φόβον Ἀρηος φορεούσας.  
ἀνδρῶν αὖ μέγ' ἄριστος ἔην Τελαμώνιος Λίας,  
ὅφρ' Ἀχιλεὺς μῆνιεν· ὁ γὰρ πολὺ φέρτατος ἦεν,  
ἵπποι θ' οἱ φορέεσκον ἀμύμονα Πηλεῖωνα. 770  
ἄλλ' ὁ μὲν ἐν νήεσσι κορωνίσι ποντοπόροισιν  
κεῖτ' ἀπομηνίσας Ἀγαμέμνονι ποιμένι λαῶν,  
Ἀτρεΐδῃ· λαοὶ δὲ παρὰ ρηγμῖνι θαλάσσης  
δίσκοισιν τέρποντο καὶ αἰγανέησιν ἴέντες,

τόξοισίν θ'. ἵπποι δὲ παρ' ἄρμασιν οἶσιν ἔκαστος 775  
 λωτὸν ἐρεπτόμενοι ἐλεόθρεπτόν τε σέλινον  
 ἔστασαν· ἄρματα δ' εὗ πεπυκασμένα κεῖτο ἀνάκτων  
 ἐν κλισίης· οἱ δ' ἀρχὸν ἀρηίφιλον ποθέοντες  
 φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν, οὐδ' ἐμάχοντο.

οἱ δ' ἄρ' ἵσταν ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο.  
 γαῖα δ' ὑπεστενάχιζε Διὸς ὡς τερπικεραύνῳ 781  
 χωομένῳ, ὅτε τ' ἀμφὶ Τυφωέι γαῖαν ἴμάσσῃ  
 εἰν 'Αρίμοις, ὅθι φασὶ Τυφωέος ἔμρεναι εὔνάς.  
 ὡς ἄρα τῶν ὑπὸ ποσσὶ μέγα στεναχίζετο γαῖα  
 ἐρχομένων· μάλα δ' ὥκα διέπρησσον πεδίοιο. 785

Τρωσὶν δ' ἄγγελος ἥλθε ποδήνεμος ὡκέα Ἱρις  
 πὰρ Διὸς αἰγιόχοιο σὺν ἄγγελίῃ ἀλεγεινῇ.  
 οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο θύρησιν  
 πάντες ὁμηγερέες, ἡμὲν νέοι ἡδὲ γέροντες.  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὡκέα Ἱρις.  
 εἴσατο δὲ φθογγὴν υἱοῦ Πριάμοιο Πολίτη,  
 ὃς Τρώων σκοπὸς ἦζε, ποδωκείησι πεποιθώς,  
 τύμβῳ ἐπ' ἀκροτάτῳ Αἰσυῆταο γέροντος,  
 δέγμενος ὁππότε ναῦφιν ἀφορμηθεῖεν 'Λχαιοί.  
 τῷ μιν ἔεισαμένη μετέφη πόδας ὡκέα Ἱρις 795  
 "ὦ γέρον, αἰεί τοι μῦθοι φίλοι ἄκριτοί εἰσιν,  
 ὡς ποτ' ἐπ' εἰρήνης· πόλεμος δ' ἀλίαστος ὕρωρεν.  
 ἦ μὲν δὴ μάλα πολλὰ μάχας εἰσήλυθον ἀνδρῶν,  
 ἀλλ' οὐ πω τοιόνδε τοσόνδε τε λαὸν ὕπωπα.  
 λίην γὰρ φύλλοισιν ἐοικότες ἦ ψαμάθοισιν  
 ἐρχονται πεδίοιο μαχησόμενοι προτὶ ἄστυ. 800  
 "Εκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι ὥδέ γε ρέξαι.  
 πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,

ἄλλη δ' ἄλλων γλῶσσα πολυσπερέων ἀνθρώπων·  
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω οὗσί περ ἄρχει,  
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.”

ώσ τοι ἔφαθ', "Εκτωρ δ' οὐ τι θεᾶς ἔπος ἡγνοίησεν,  
αἴψα δ' ἔλυσ' ἀγορήν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
πᾶσαι δ' ωίγνυντο πύλαι, ἐκ δ' ἐσσυτο λαός,  
πεζοί θ' ἵππηές τε· πολὺς δ' ὀρυμαγδὸς ὀρώρει.

ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,  
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,  
τὴν ἥ τοι ἄνδρες Βατίειαν κικλήσκουσιν,  
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
ἔνθα τότε Τρῷές τε διέκριθεν ἥδ' ἐπίκουροι.

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἑκτωρ  
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῦστοι καὶ ἄριστοι  
λαοὶ θωρήσσοντο, μεμαότες ἐγχείησιν.

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Σαρπηδὼν δ' ἥρχεν Λυκίων καὶ Γλαῦκος ἀμύμων  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήεντος.

## ΙΛΙΑΔΟΣ Γ.

"Ορκοι. Τειχοσκοπία. Πάριδος καὶ Μενελάου  
μονομαχία.

Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι,  
Τρῷες μὲν κλαγγὴ τ' ἐνοπῇ τ' ἵσαν, ὅρνιθες ὡς,  
ἡύτε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,

αῖ τ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὅμβρον,  
κλαγγῆ ταί γε πέτονται ἐπ' Ὄκεανοῦ ρόάων, 5  
ἀνδράσι Πυγμαίοισι φόνον καὶ κῆρα φέρουσαι·  
ἡέριαι δ' ἄρα ταί γε κακὴν ἔριδα προφέρονται·  
οἱ δ' ἄρ' ἵσαν σιγῇ μένεα πνείοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

ἡύτ' ὕρεος κορυφῆσι Νότος κατέχενεν ὅμιχλην, 10  
ποιμέσιν οὐ τι φίλην, κλέπτη δέ τε νυκτὸς ἀμείνω·  
τόσσον τίς τ' ἐπὶ λεύσσει ὅσον τ' ἐπὶ λᾶν ἵησιν·  
ὡς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὥρνυτ' ἀελλής  
ἔρχομένων· μάλα δ' ὡκα διέπρησσον πεδίοιο.

οἱ δ' ὅτε δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλοισιν ὥντες, 15  
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὕμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ δοῦρε δύω κεκορυθμένα χαλκῷ  
πάλλων Ἀργείων προκαλίζετο πάντας ἀρίστους  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηιοτῆτι. 20

τὸν δ' ὡς οὖν ἐνόησεν ἀρηίφιλος Μενέλαος  
ἔρχόμενον προπάροιθεν δμίλου μακρὰ βιβῶντα,  
| ὡς τε λέων ἔχάρη μεγάλῳ ἐπὶ σώματι κύρσας,  
εύρων ἦ ἔλαφον κεραὸν ἦ ἄγριον αἶγα  
πεινάων. μάλα γάρ τε κατεσθίει, εἴ περ ἀν αὐτόν 25  
σεύωνται ταχέες τε κύνες θαλεροί τ' αιζηοί:  
| ὡς ἔχάρη Μενέλαος Ἀλέξανδρον θεοειδέα  
όφθαλμοῖσιν ὥδων· φάτο γάρ τίσασθαι ἀλείτην.

αὐτίκα δ' ἐξ δχέων σὺν τεύχεσιν ἄλτο χαμᾶζε.  
τὸν δ' ὡς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30  
ἐν προμάχοισι φανέντα, κατεπλήγη φίλου ἥτορ,  
ἀψ δ' ἔτάρων εἰς ἔθνος ἔχάζετο κῆρ' ἀλεείνων.

ώς δ' ὅτε τίς τε δράκοντα ἵδων παλίνορσος ἀπέστη  
οὔρεος ἐν βῆσσης, ὑπό τε τρόμος ἔλλαβε γυῖα,  
ἄψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς,  
ώς αὗτις καθ' ὄμιλον ἔδυ Τρώων ἀγερώχων,  
δείσας Ἀτρέος νίὸν Ἀλέξανδρος θεοειδής.

τὸν δ' Ἔκτωρ νείκεσσεν ἵδων αἰσχροῖς ἐπέεσσιν.

“Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά,  
αἴθ' ὄφελες ἄγονός τ' ἔμεναι ἄγαμός τ' ἀπολέσθαι. | 35  
καὶ κέ τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον ἦν,  
ἢ οὗτῳ λώβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.

ἢ που καγχαλόωσι καρηκομόωντες Ἀχαιοί  
φάντες ἄριστῆα πρόμον ἔμμεναι, οὕνεκα καλόν  
εἶδος ἔπ'. ἀλλ' οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. | 40  
ἢ τοιόσδε ἐὼν ἐν ποντοπόροισι νέεσσιν  
πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
μιχθεὶς ἄλλοδαποῖσι γυναικ' εὐειδέ" ἀνῆγες  
ἔξ ἀπίης γαίης, νυὸν ἀνδρῶν αἰχμητάων,

πατρί τε σῷ μέγα πῆμα πόληί τε παντί τε δήμῳ, | 45  
δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
οὐκ ἀν δὴ μείνειας ἀρηίφιλον Μενέλαον;

γνοίης χ' οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
οὐκ ἄν τοι χραίσμη κίθαρις τά τε δῶρ' Ἀφροδίτης,  
ἢ τε κόμη τό τε εἶδος, ὅτ' ἐν κονίησι μιγείης. | 55

ἀλλὰ μάλα Τρώες δειδήμονες. ἢ τέ κεν ἥδη  
λάινον ἔσσο χιτῶνα κακῶν ἐνεχ' ὄσσα ἔοργας.”

τὸν δ' αὗτε προσέειπεν Ἀλέξανδρος θεοειδής  
“Ἐκτορ, ἐπεί με κατ' αἰσαν ἐνείκεσας οὐδ' ὑπὲρ  
αἰσαν —

αἰεὶ σοὶ κραδίη πέλεκυς ὡς ἔστιν ἀτειρής, | 60

ὅς τ' εἶσιν διὰ δουρὸς ὑπ' ἀνέρος, ὃς ῥά τε τέχνη  
νήιον ἐκτάμνησιν, ὁφέλλει δ' ἀνδρὸς ἔρωήν·  
ῶς σοὶ ἐνὶ στήθεσσιν ἀτάρβητος νόος ἐστίν —  
μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης·  
οὐ τοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.  
νῦν αὗτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,  
ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιούς,  
αὐτὰρ ἔμ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον 69  
συμβάλετ' ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὅππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτήμαθ' ἐλῶν εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὅρκια πιστὰ ταμόντες  
ναίοιτε Τροίην ἐριβώλακα, τοὶ δὲ νεέσθων  
"Ἄργος ἐς ἵππόβοτον καὶ Ἀχαιίδα καλλιγύναικα." 75  
ῶς ἔφαθ', "Εκτωρ δ' αὗτ' ἔχάρη μέγα μῦθον ἀκού-  
σας,

καί ᾧ' ἐς μέσσον ἴων Τρῶων ἀνέεργε φάλαγγας,  
μέσσον δουρὸς ἐλών· τοὶ δ' ἰδρύνθησαν ἄπαντες·  
τῷ δ' ἐπετοξάζοντο καρηκομόντες Ἀχαιοί,  
ἰοῖσίν τε τιτυσκόμενοι λάεσσί τ' ἔβαλλον. 80  
αὐτὰρ ὁ μακρὸν ἄνσε ἄναξ ἀνδρῶν Ἀγαμέμνων  
"ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν·  
στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος" Εκτωρ."

ῶς ἔφαθ', οἱ δ' ἔσχοντο μάχης ἄνεῳ τ' ἐγένοντο  
ἐσσυμένως. "Εκτωρ δὲ μετ' ἀμφοτέροισιν ἔειπεν 85  
"κέκλυτέ μεν, Τρῶες καὶ ἐνκυνήμιδες Ἀχαιοί,  
μῦθον Ἀλεξάνδροιο, τοῦ εἴνεκα νεῖκος ὅρωρεν.  
ἄλλους μὲν κέλεται Τρῶας καὶ πάντας Ἀχαιούς

τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πουλυβυτείρη,  
αὐτὸν δ' ἐν μέσσῳ καὶ ἀρηίφιλον Μενέλαον  
οἴους ἀμφ' Ἐλένη καὶ κτήμασι πᾶσι μάχεσθαι.  
ὅππότερος δέ κε νικήσῃ κρείσσων τε γένηται,  
κτήμαθ' ἐλὼν εὖ πάντα γυναικά τε οἴκαδ' ἀγέσθω·  
οἱ δ' ἄλλοι φιλότητα καὶ ὥρκια πιστὰ τάμωμεν.”

ώς ἔφαθ’, οἵ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῆ.  
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Μενέλαος  
“ κέκλυτε νῦν καὶ ἐμεῖο· μάλιστα γὰρ ἄλγος ἱκάνει  
θυμὸν ἐμόν· φρονέω δὲ διακρινθήμεναι ἡδη  
Ἄργείους καὶ Τρῶας, ἐπεὶ κακὰ πολλὰ πέποσθε  
εἴνεκ’ ἐμῆς ἔριδος καὶ Ἀλεξάνδρου ἐνεκ’ ἀρχῆς.  
ἡμέων δ’ ὅπποτέρῳ θάνατος καὶ μοῖρα τέτυκται,  
τεθναίη· ἄλλοι δὲ διακρινθεῖτε τάχιστα.

οἴστε δ’ ἄρν’, ἔτερον λευκὸν ἑτέρην δὲ μέλαιναν,  
γῇ τε καὶ ἡελίῳ· Διὶ δ’ ἡμεῖς οἴσομεν ἄλλον.  
ἄξιτε δὲ Πριάμοιο βίην, ὅφρ’ ὥρκια τάμνῃ  
αὐτός, ἐπεὶ οἱ παῖδες ὑπερφίαλοι καὶ ἄπιστοι,  
μή τις ὑπερβασίη Διὸς ὥρκια δηλήσηται.  
αἰεὶ δ’ ὅπλοτέρων ἀνδρῶν φρένες ἡερέθονται·  
οἷς δ’ ὁ γέρων μετέησιν, ἂμα πρόσσω καὶ δπίσσω  
λεύσσει, ὅπως ὅχ’ ἄριστα μετ’ ἀμφοτέροισι γένηται.”

ώς ἔφαθ’, οἵ δ’ ἔχάρησαν Ἀχαιοί τε Τρῶές τε,  
ἔλπόμενοι παύσεσθαι διζυροῦ πολέμοιο.  
καί ρ’ ἵππους μὲν ἔρυξαν ἐπὶ στίχας, ἐκ δ’ ἔβαν αὐτοί,  
τεύχεά τ’ ἔξεδύοντο. τὰ μὲν κατέθεντ’ ἐπὶ γαίῃ  
πλησίον ἄλλήλων, δλίγη δ’ ἦν ἀμφὶς ἄρουρα·  
“Εκτωρ δὲ προτὶ ἄστυ δύω κήρυκας ἐπεμπεν  
καρπαλίμως ἄρνας τε φέρειν Πρίαμόν τε καλέσσαι.

αὐτὰρ ὁ Ταλθύβιον προΐει κρείων Ἀγαμέμνων  
νῆας ἔπι γλαφυρὰς ἴέναι, ἥδ' ἄρν' ἐκέλευεν  
οἰστέμεναι. ὁ δ' ἄρ' οὐκ ἀπίθησ' Ἀγαμέμνονι δίω. 120

Ἴρις δ' αὖθ' Ἐλένη λευκωλένῳ ἄγγελος ἥλθεν,  
εἰδομένη γαλόῳ, Ἀντηνορίδαο δάμαρτι,  
τὴν Ἀντηνορίδης εἶχε κρείων Ἐλικάων,  
Λαοδίκην Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
τὴν δ' εὗρ' ἐν μεγάρῳ· ἡ δὲ μέγαν ἵστὸν ὑφαινεν, 125  
δίπλακα πορφυρέην, πολέας δ' ἐνέπασσεν ἀέθλους  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
οὓς ἔθεν εἴνεκ' ἐπασχον ὑπ' Ἀρηος παλαμάων.  
ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις  
“δεῦρ' ἵθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων.  
οἱ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρυν Ἀρηα  
ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
οἱ δὴ νῦν ἔαται σιγῇ — πόλεμος δὲ πέπαυται —  
ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πέπηγεν. 135  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
μακρῆς ἔγχείησι μαχήσονται περὶ σεῖο.  
τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.”

ὡς εἰποῦσα θεὰ γλυκὺν ἵμερον ἔμβαλε θυμῷ  
ἀνδρός τε προτέροιο καὶ ἄστεος ἥδε τοκήων. 140  
αὐτίκα δ' ἀργεννῆσι καλυψαμένη ὅθόνησιν  
ώρματ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
οὐκ οἶη· ἀμα τῇ γε καὶ ἀμφίπολοι δύ' ἔποντο,  
Λιθρη Πιτθῆος θυγάτηρ Κλυμένη τε βοῶπις.  
αἷψα δ' ἔπειθ' ἵκανον ὅθι Σκαιαὶ πύλαι ἥσαν. 145  
οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἥδε Θυμοίτην

Λάμπον τε Κλυτίον θ' Ἰκετάονά τ' ὅζον" Λρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἴατο δημογέροντες ἐπὶ Σκαιῆσι πύλησιν,  
 γήραϊ δὴ πολέμοι πεπαυμένοι, ἀλλ' ἀγόρηται  
 ἐσθλοί, τεττύγεσσιν ἔοικότες, οὗ τε κὰθ' ὑλην  
 δενδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ιεῖσιν.  
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὡς οὖν εἴδονθ' Ἐλένην ἐπὶ πύργον ιοῦσαν,  
 ἥκα πρὸς ἄλλήλους ἔπει πτερόεντ' ἀγόρευον.  
 "οὐ νέμεσις Τρῶας καὶ ἐνκυήμιδας Ἀχαιούς  
 τοιῆδ' ἄμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὅπα ἔοικεν.  
 ἀλλὰ καὶ ὡς, τοίη περ ἔοῦσ', ἐν νῆυσὶ νεέσθω,  
 μηδ' ἡμῶν τεκέεσσί τ' ὀπίσσω πῆμα λίποιτο."

ὡς ἄρ' ἔφαν, Πρίαμος δ' Ἐλένην ἐκαλέσσατο φωνῇ.  
 "δεῦρο πάροιθ' ἐλθοῦσα, φίλον τέκος, ἵζεν ἐμεῖο,  
 ὅφρα ἴδη πρότερόν τε πόσιν πηούς τε φίλους τε·  
 οὗ τί μοι αἴτιη ἐσσί· θεοί νύ μοι αἴτιοί εἰσιν,  
 οἵ μοι ἐφώρμησαν πόλεμον πολύδακρυν" Λχαιῶν.  
 ὡς μοι καὶ τόνδ' ἄνδρα πελώριον ἐξονομήνης,  
 ὃς τις ὅδ' ἐστὶν Ἀχαιὸς ἀνὴρ ἡύς τε μέγας τε.  
 ἥ τοι μὲν κεφαλῆ καὶ μείζονες ἄλλοι ἔασιν·  
 καλὸν δ' οὕτω ἔγὼν οὕ πω ἴδον ὀφθαλμοῖσιν,  
 οὐδ' οὕτω γεραρόν· βασιλῆι γὰρ ἀνδρὶ ἔοικεν."

τὸν δ' Ἐλένη μύθοισιν ἀμείβετο δῆα γυναικῶν,  
 "αἰδοῖός τέ μοί ἐσσι, φίλε ἐκυρέ, δειψός τε·  
 ὡς ὅφελεν θάνατός μοι ἀδεῖν κακός, ὀππότε δεῦρο  
 σιέι σῷ ἐπόμην, θάλαμον γυνωτούς τε λιποῦσα  
 παιδά τε τηλυγέτην καὶ ὁμηλικίην ἐρατεινήν.

ἀλλὰ τά γ' οὐκ ἔγένοντο· τὸ καὶ κλαίουσα τέτηκα.  
τοῦτο δέ τοι ἔρεω, ὅ μ' ἀνείρεαι ἥδε μεταλλᾶς.  
οὗτός γ' Ἀτρεῖδης εὐρυκρείων Ἀγαμέμνων,  
ἀμφότερον βασιλεύς τ' ἀγαθὸς κρατερός τ' αἰχμητής.  
δαὴρ αὖτ' ἐμὸς ἔσκε κυνώπιδος, εἴ ποτ' ἔην γε.” 180

ὡς φάτο, τὸν δ' ὁ γέρων ἡγάσσατο, φώνησέν τε  
“ὦ μάκαρ Ἀτρεῖδη, μοιρηγενές, ὀλβιόδαιμον,  
ἥ ρά νύ τοι πολλοὶ δεδμήσατο κοῦροι Ἀχαιῶν.  
ἥδη καὶ Φρυγίην εἰσήλυθον ἀμπελόεσσαν,  
ἔνθα ἴδον πλείστους Φρύγας ἀνέρας, αἰολοπώλους, 185  
λαοὺς Ὄτρηος καὶ Μύγδονος ἀντιθέοιο,  
οἵ ρα τότ' ἐστρατόωντο παρ' ὄχθας Σαγγαρίοιο.  
καὶ γὰρ ἔγὼν ἐπίκουρος ἐὼν μετὰ τοῖσιν ἐλέχθην  
ἥματι τῷ ὅτε τ' ἥλθον Ἀμαζόνες ἀντιάνειραι.  
ἀλλ' οὐδ' οἱ τόσοι ἥσαν ὅστοι ἐλίκωπες Ἀχαιοί.” 190

δεύτερον αὖτ' Ὁδυσῆα ἴδων ἔρεειν' ὁ γέραιος  
“εἴπ' ἄγε μοι καὶ τόνδε, φίλον τέκος, ὃς τις ὅδ' ἐστίν.  
μείων μὲν κεφαλῇ Ἀγαμέμνονος Ἀτρεῖδαο,  
εὐρύτερος δ' ὅμοισιν ἴδε στέρνοισιν ἴδεσθαι.  
τεύχεα μέν οἱ κεῖται ἐπὶ χθονὶ πουλυβοτείρη, 195  
Καύτὸς δὲ κτίλος ὡς ἐπιπωλεῖται στίχας ἀνδρῶν.  
ἀρνειῶ μιν ἔγωγε εἴσκω πηγεσιμάλλῳ,  
ὅς τ' δίων μέγα πῶν διέρχεται ἀργεννάων.”

τὸν δ' ἡμείβετ' ἔπειθ’ Ἐλένη Διὸς ἐκγεγανῖα  
“οὗτος δ' αὖ Λαερτιάδης πολύμητις Ὁδυσσεύς, 200  
ὅς τράφη ἐν δήμῳ Ἰθάκης κραναῆς περ ἐούσης  
εἰδὼς παντοίους τε δόλους καὶ μῆδεα πυκνά.”

τὴν δ' αὖτ' Ἀντίνωρ πεπνυμένος ἀντίον ηὔδα  
“ὦ γύναι, ἥ μάλα τοῦτο ἔπος νημερτὲς ἔειπες.

ἥδη γὰρ καὶ δεῦρο ποτ' ἥλυθε δῖος Ὀδυσσεύς,      205  
 σεῦ ἐνεκ' ἀγγελίης, σὺν ἀρηιφίλῳ Μενέλᾳ.  
 τοὺς δ' ἔγω ἔξεινισσα καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φυὴν ἔδαην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαιος ὑπείρεχεν εὐρέας ὕμους,      210  
 ἄμφω δ' ἔζομένω γεραρώτερος ἦεν Ὀδυσσεύς.  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἢ τοι μὲν Μενέλαιος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μέν, ἀλλὰ μάλα λιγέως, ἐπεὶ οὐ πολύμυθος  
 οὐδ' ἀφαμαρτοεπής, ἢ καὶ γένει υστερος ἦεν.      215  
 ἀλλ' ὅτε δὴ πολύμητις ἀναίξειεν Ὀδυσσεύς,  
 στάσκεν, ὑπαὶ δὲ ἴδεσκε κατὰ χθονὸς ὅμματα πήξας,  
 σκῆπτρον δ' οὗτ' ὅπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, ἀΐδρεϊ φωτὶ ἐοικώς.  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι ἄφρονά τ' αὐτῶς.      220  
 ἀλλ' ὅτε δὴ ὅπα τε μεγάλην ἐκ στήθεος εἴη  
 καὶ ἔπεια νιφάδεσσιν ἐοικότα χειμερίησιν,  
 οὐκ ἀν ἔπειτ' Ὀδυσῆι γ' ἐρίσσειε βροτὸς ἄλλος.  
 [οὐ τότε γ' ὁδὸς Ὀδυσῆος ἀγαστάμεθ' εἶδος ἰδόντες.]  
 τὸ τρίτον αὖτ' Αἴαντα ἴδων ἐρέειν' ὁ γεραιός      225  
 "τίς τ' ἄρ' ὁδὸς ἄλλος Αχαιὸς ἀνὴρ ηύς τε μέγας τε,  
 ἔξοχος Αργείων κεφαλήν τε καὶ εὐρέας ὕμους;"  
 τὸν δ' Ἐλένη τανύπεπλος ἀμείβετο, δῖα γυναικῶν,  
 "οὗτος δ' Λίας ἐστὶ πελώριος, ἔρκος Αχαιῶν.  
 Ιδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι θεὸς ὡς      230  
 ἐστηκ', ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.  
 πολλάκι μιν ξείνισσεν ἀρηιφίλος Μενέλαιος  
 οἰκῷ ἐν ἡμετέρῳ, ὅπότε Κρήτηθεν ἵκοιτο. |

νῦν δ' ἄλλους μὲν πάντας ὅρῳ ἐλίκωπας Ἀχαιούς,  
οὓς κεν ἔν γνοίην καὶ τ' οὔνομα μυθησαίμην.  
δοιὼ δ' οὐ δύναμαι ἴδεειν κοσμήτορε λαῶν, 236  
Κάστορά θ' ἵππόδαμον καὶ πὺξ ἀγαθὸν Πολυδεύκεα,  
αὐτοκαστιγνήτω, τώ μοι μία γείνατο μήτηρ.  
ἢ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;  
ἢ δεύρω μὲν ἔποντο νέεσσ' ἔνι ποντοπόροισιν, 240  
νῦν αὗτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
αἰσχεα δειδιότες καὶ ὀνείδεα πόλλ' ἂ μοί ἐστιν; "

ὡς φάτο, τοὺς δ' ἥδη κάτεχεν φυσίζοος αὖτις  
ἐν Λακεδαίμονι αὐθι, φίλη ἐν πατρίδι γαίη.

κήρυκες δ' ἀνὰ ἄστυ θεῶν φέρον ὄρκια πιστά, 245  
ἄρνε δύω καὶ οἶνον ἐύφρονα, καρπὸν ἀρούρης,  
ἀσκῷ ἐν αἰγείῳ. φέρε δὲ κρητῆρα φαεινόν  
κῆρυξ Ἰδαιος ἥδε χρύσεια κύπελλα.

ἄτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν.

"ὄρσεο, Λαομεδοντιάδη. καλέουσιν ἄριστοι 250  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων  
ἐσ πεδίον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε.  
αὐτὰρ Ἀλέξανδρος καὶ ἀρηίφιλος Μενέλαος  
μακρῆς ἐγχείησι μαχήσοντ' ἀμφὶ γυναικί.  
τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἐποιτο. 255  
οἱ δ' ἄλλοι φιλότητα καὶ ὄρκια πιστὰ ταμόντες  
ναίοιμεν Τροίην ἐριβώλακα, τοὶ δὲ νέονται  
Ἀργος ἐσ ἵπποβοτον καὶ Ἀχαιίδα καλλιγύναικα."

ὡς φάτο, ρίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίρους  
ἵππους ζευγνύμεναι· τοὶ δ' ὀτραλέως ἐπίθοντο. 260  
ἀν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τεῦνεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.

τὼ δὲ διὰ Σκαιῶν πεδίονδ' ἔχον ὥκέας ἵππους.  
 ἀλλ' ὅτε δή ρ' ἵκοντο μετὰ Τρῶας καὶ Ἀχαιούς,  
 ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν  
 ἐσ μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο. 265

ἀρνυτο δ' αὐτίκ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
 ἀν δ' Ὁδυσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγανοί  
 ὅρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχεναν. 270

Ἄτρεῖδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,  
 ἦ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἀρνῶν ἐκ κεφαλέων τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν ἔνειμαν ἀρίστοις. 275

τοῖσιν δ' Ἀτρεῖδης μεγάλ' εὔχετο χεῖρας ἀνασχῶν.  
 “Ζεῦ πάτερ, Ἰδηθεν μεδέων, κύδιστε μέγιστε,  
 ἡέλιός θ' ὃς πάντ' ἐφορᾶς καὶ πάντ' ἐπακούεις,  
 καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὃ τίς κ' ἐπίορκον ὅμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὅρκια πιστά. 280

εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἐλένην ἔχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νήεσσι νεώμεθα ποντοπόροισιν.  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι,  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν ἦν τιν' ἔοικεν, 285

ἡ τε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἀν ἐμοὶ τιμὴν Πρίαμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν Ἀλεξάνδροιο πεσόντος,  
 αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἴνεκα ποιηῆς  
 αὐθι μένων, εἴως κε τέλος πόλέμοιο κιχείω.” 290

ἢ, καὶ ἀπὸ στομάχους ἀρνῶν τάμε νηλέι χαλκῷ.  
 καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας  
 θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
 οὗνον δ' ἐκ κρητῆρος ἀφυσσόμενοι δεπάεσσιν 295  
ἔκχεον, ἡδ' εὔχοντο θεοῖς αἰειγενέτησιν.  
 ὅδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε,  
 “Ζεῦ κύδιστε μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅππότεροι πρότεροι ὑπὲρ ὄρκια πημήνειαν,  
 ὅδε σφ' ἐγκέφαλος χαμάδις ρέοι ώς ὅδε οὗνος, 300  
 αὐτῶν καὶ τεκέων, ἄλλοι δ' ἄλλοισι δαμεῖεν.”

ὡς ἔφαν, οὐδ' ἄρα πώ σφιν ἐπεκραίαινε Κρονίων.  
 τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν.  
 “κέκλυτέ μεν, Τρῷες καὶ ἐνκυνήμιδες Ἀχαιοί.  
 ἢ τοι ἐγὼν εἶμι προτὶ”Ιλιον ἡνεμόεσσαν 305  
 ἄψ, ἐπεὶ οὕ πω τλήσομ’ ἐν ὀφθαλμοῖσιν ὄρασθαι  
 μαρνάμενον φίλον υἱὸν ἀρηιφίλῳ Μενελάῳ.  
 Ζεὺς μέν που τό γε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
 ὅπποτέρῳ θανάτοιο τέλος πεπρωμένον ἔστιν.”

ἢ ρά, καὶ ἐς δίφρον ἄρνας θέτο ἵσθεος φώς, 310  
 ἀν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τεῖνεν ὀπίσσω.  
 πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσετο δίφρον.  
 τῷ μὲν ἄρ' ἄψορροι προτὶ”Ιλιον ἀπονέοντο.  
 “Εκτωρ δὲ Πριάμοιο πάις καὶ δῖος Ὁδυσσεύς  
 χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315  
 κλήρους ἐν κυνέῃ χαλκήρεῃ πάλλον ἐλόντες,  
 ὅππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἡρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον.  
 ὅδε δέ τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε.  
 “Ζεῦ πάτερ, ”Ιδηθεν μεδέων, κύδιστε μέγιστε,

δππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
τὸν δὸς ἀποφθίμενον δῦναι δόμον "Λιδος εἴσω,  
ἡμῖν δ' αὖ φιλότητα καὶ ὥρκια πιστὰ γενέσθαι."

ῶς ἄρ' ἔφαν, πάλλεν δὲ μέγας κορυθαίολος "Εκτωρ  
ἀψ όρόων· Πάριος δὲ θοῶς ἐκ κλῆρος ὄρουσεν. 325  
οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας ἥχι ἐκάστου  
ἴπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο·  
αὐτὰρ ὅ γ' ἀμφ' ὕμοισιν ἐδύσετο τεύχεα καλά  
δῖος Ἀλέξανδρος, Ἐλένης πόσις ἡνκόμοιο.  
κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330  
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρίας·  
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἐδυνεν  
οὗ οι κασιγνήτοι Λυκάονος, ἥρμοσε δ' αὐτῷ.  
ἀμφὶ δ' ἄρ' ὕμοισιν βάλετο ξίφος ἀργυρόηλον  
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.  
κρατὶ δ' ἐπ' ἴφθίμῳ κυνέην ἐῦτυκτον ἔθηκεν, / 335  
ἴππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.  
εἶλετο δ' ἄλκιμον ἔγχος, ὅ οἱ παλάμηφιν ἀρήρει.  
ῶς δ' αὔτως Μενέλαος ἀρήιος ἔντε' ἐδυνεν.

οἱ δ' ἐπεὶ οὖν ἐκάτερθεν διμίλου θωρήχθησαν, 340  
ἐς μέστον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο  
δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας  
Τρῶας θ' ἵπποδάμους καὶ ἐνκνήμιδας Ἀχαιούς.  
καὶ ῥ' ἐγγὺς στήτην διαμετρητῷ ἐνὶ χώρῳ  
σείοντ' ἔγχείας, ἀλλήλοισιν κοτέοντε. 345  
πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
καὶ βάλεν Ἀτρεῖδαο κατ' ἀσπίδα πάντοσ' ἐίσην·  
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφη δέ οἱ αἰχμῇ  
ἀσπίδι ἐν κρατερῷ. ὁ δὲ δεύτερος ὕρνυτό χαλκῷ

’Ατρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί. 350

“Ζεῦ ἄνα, δὸς τίσασθαι ὅ με πρότερος κάκ’ ἔοργεν,  
δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον,  
ὅφρα τις ἐρρίγησι καὶ ὀψιγόνων ἀνθρώπων  
ξεινοδόκουν κακὰ ρέξαι, ὅ κεν φιλότητα παράσχῃ.”

ἡ ῥα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος, 355  
καὶ βάλε Πριαμίδαο κατ’ ἀσπίδα πάντοσ’ ἔίσην.

διὰ μὲν ἀσπίδος ἥλθε φαεινῆς ὅβριμον ἔγχος,  
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·  
ἀντικρὺ δὲ παρὰ λαπάρην διάμησε χιτῶνα  
ἔγχος· ὁ δ’ ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν. 360

’Ατρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον  
πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ’ ἄρ’ αὐτῷ  
τριχθά τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.

’Ατρεΐδης δ’ ὥμωξεν ἵδων εἰς οὐρανὸν εύρυν. 365

“Ζεῦ πάτερ, οὗ τις σεῖο θεῶν ὀλοώτερος ἄλλος.  
ἡ τ’ ἐφάμην τίσασθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χείρεσσιν ἄγη ξίφος, ἐκ δέ μοι ἔγχος  
ἥίχθη παλάμηφιν ἐτώσιον, οὐδὲ δάμασσα.”

ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασείης,  
ἔλκε δ’ ἐπιστρέψας μετ’ ἐνκυήμιδας Ἀχαιούς. 370  
ἄγχε δέ μιν πολύκεστος ἴμὰς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ’ ἀνθερεῶνος ὀχεὺς τέτατο τρυφαλείης.

καί νύ κεν εἴρυσσέν τε καὶ ἀσπετον ἡρατο κῦδος,  
εἰ μὴ ἄρ’ ὁξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἡ οἱ ρῆξεν ἴμάντα βοὸς ἴφι κταμένοιο. 375

κεινὴ δὲ τρυφάλεια ἄμ’ ἔσπετο χειρὶ παχείῃ.  
τὴν μὲν ἐπειθ’ ἥρως μετ’ ἐνκυήμιδας Ἀχαιούς  
ῥῖψ’ ἐπιδινήσας, κόμισαν δ’ ἐρίηρες ἔταιροι.

αὐτὰρ ὁ ἀψι ἐπόρουσε κατακτάμεναι μενεαίνων  
ἔγχει χαλκείω. τὸν δ' ἐξήρπαξ, Ἀφροδίτη  
ρέῖα μάλ' ὡς τε θεός, ἐκάλυψε δ' ἄρ' ἡέρι πολλῆ,  
κὰδ δ' εἶσ' ἐν θαλάμῳ εὐώδει κηώεντι.

αὐτὴ δ' αὖθ' Ἐλένην καλέουσ' ἔει. τὴν δ' ἐκίχανεν  
πύργῳ ἐφ' ὑψηλῷ, περὶ δὲ Τρωαὶ ἄλις ἥσαν.

χειρὶ δὲ νεκταρέου ἔανοῦ ἐτίναξε λαβοῦσα,  
γρηὶ δέ μιν ἐικυῖα παλαιγενέι προσέειπεν,  
εἰροκόμῳ, ἦ οἵ Λακεδαίμονι ναιεταώσῃ  
ἥσκειν εἴρια καλά, μάλιστά δέ μιν φιλέεσκεν.

τῇ μιν ἐεισαμένη προσεφώνεε δῖ, Ἀφροδίτη.

“δεῦρ’ ἴθ”. Ἀλέξανδρός σε καλεῖ οἶκόνδε νέεσθαι. 390  
κεῦνος ὅ γ' ἐν θαλάμῳ καὶ δινωτοῖσι λέχεσσιν,  
κάλλεϊ τε στίλβων καὶ εἴμασιν· οὐδέ κε φαίης  
ἀνδρὶ μαχησάμενον τόν γ' ἐλθεῖν, ἀλλὰ χορόνδε  
ἔρχεσθ’ ἡὲ χοροῖο νέον λήγοντα καθίζειν.”]

ῶς φάτο, τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὅρινεν. 395  
καί ᾧ ὡς οὖν ἐνόησε θεᾶς περικαλλέα δειρήν  
στήθεά θ' ἴμερόεντα καὶ ὅμματα μαρμαίροντα,  
θάμβησέν τ' ἄρ' ἐπειτα, ἐπος τ' ἐφατ', ἐκ τ' ὀνόμαζεν.  
“δαιμονίη, τί με ταῦτα λιλαίεαι ἡπεροπεύειν;

ἢ πή με προτέρω πολίων εὖ ναιομενάων  
ἄξεις ἢ Φρυγίης ἢ Μηονίης ἐρατεινῆς,  
εἴ τίς τοι καὶ κεῖθι φίλος μερόπων ἀνθρώπων;  
οῦνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,  
τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405  
ἥσο παρ' αὐτὸν ιοῦσα, θεῶν δ' ἀπόεικε κελεύθου,  
μηδ' ἐτι σοῖσι πόδεσσιν ὑποστρέψειας Ὄλυμπον,

ἀλλ' αἰεὶ περὶ κεῖνον δίζυε καί ἔ φύλασσε,  
εἰς ὅ κέ σ' ἦ ἄλοχον ποιήσεται ἢ ὅ γε δούλην.  
κεῖσε δ' ἐγὼν οὐκ εἴμι — νεμεσσητὸν δέ κεν εἴη —  
κείνον πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὀπίσσω 411  
πᾶσαι μωμήσονται· ἔχω δ' ἄχε' ἄκριτα θυμῷ.”

τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη  
“ μή μ' ἔρεθε, σχετλίη, μὴ χωσαμένη σε μεθείω,  
τὰς δέ σ' ἀπεχθήρω ὡς νῦν ἔκπαγλ' ἐφίλησα, 415  
μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὅληαι.”

ώς ἔφατ', ἔδεισεν δ' Ἐλένη Διὸς ἐκγεγαυῖα,  
βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ,  
σιγῇ, πάσας δὲ Τρωὰς λάθεν· ἥρχε δὲ δαίμων. 420

αἱ δ' ὅτ' Ἀλεξάνδροι δόμον περικαλλέ' ἵκοντο,  
ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
ἡ δ' εἰς ὑψόροφον θάλαμον κίε δῖα γυναικῶν.  
τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη  
ἀντί' Ἀλεξάνδροι θεὰ κατέθηκε φέρουσα. 425  
ἔνθα καθῆζ' Ἐλένη κούρη Διὸς αἰγιόχοιο,  
ὅσσε πάλιν κλίνασα, πόσιν δ' ἥνιπαπε μύθῳ.

“ ἥλυθες ἐκ πολέμου· ως ὥφελες αὐτόθ' ὀλέσθαι,  
ἀνδρὶ δαμεὶς κρατερῷ ὃς ἐμὸς πρότερος πόσις ἦν.  
ἡ μὲν δὴ πρίν γ' εὔχε' ἀρηιφίλου Μενελάου 430  
σῇ τε βίη καὶ χερσὶ καὶ ἔγχεῃ φέρτερος εἶναι.  
ἀλλ' ἴθι νῦν προκάλεσσαι ἀρηιφίλου Μενέλαον  
ἔξαντις μαχέσασθαι ἐναντίον. ἀλλά σ' ἔγωγε  
παύεσθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
ἀντίβιον πόλεμον πολεμίζειν ἡδὲ μάχεσθαι 435  
ἀφραδέως, μή πως τάχ' ὑπ' αὐτοῦ δουρὶ δαμῆης.”

τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν  
 “μή με, γύναι, χαλεποῖσιν ὄνείδεσι θυμὸν ἔνιπτε.  
 νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ,  
 κεῖνον δ’ αὐτις ἔγω· παρὰ γὰρ θεοί εἰσι καὶ ἡμῖν. 440  
 ἀλλ’ ἄγε δὴ φιλότητι τραπείομεν εὔνηθέντε·  
 οὐ γάρ πώ ποτέ μ’ ὅδέ γ’ ἔρως φρένας ἀμφεκάλυψεν,  
 οὐδ’ ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἐρατεινῆς  
 ἐπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 νήσῳ δ’ ἐν Κρανάῃ ἐμίγην φιλότητι καὶ εὐνῇ, 445  
 ὡς σεο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἴρει.”  
 ἦ ρά, καὶ ἥρχε λέχοσδε κιών· ἄμα δ’ εἴπετ’ ἄκοιτις.

τὸ μὲν ἄρ’ ἐν τρητοῖσι κατεύνασθεν λεχέεσσιν,  
 ’Ατρεΐδης δ’ ἀν’ ὅμιλον ἐφοίτα θηρὶ ἐοικώς,  
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ’ οὐ τις δύνατο Τρώων κλειτῶν τ’ ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότ’ ἀρηιφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότητί γ’ ἐκεύθανον, εἴ τις ἴδοιτο·  
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων 455  
 “κέκλυτέ μεν, Τρῷες καὶ Δάρδανοι ἡδ’ ἐπίκουροι.  
 νίκη μὲν δὴ φαίνετ’ ἀρηιφίλου Μενελάου·  
 ὑμεῖς δ’ Ἀργείην Ἐλένην καὶ κτήμαθ’ ἄμ’ αὐτῇ  
 ἐκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν’ ἐοικεν,  
 ἦ τε καὶ ἐσσομένοισι μετ’ ἀνθρώποισι πέληται.” 460  
 ὃς ἔφατ’ Ἀτρεΐδης, ἐπὶ δ’ ἦνεον ἄλλοι Ἀχαιοί.

## ΙΛΙΑΔΟΣ Δ.

· Ορκίων σύγχυσις. Ἀγαμέμνονος ἐπιπώλησις.

Οἱ δὲ θεοὶ πὰρ Ζηνὶ καθήμενοι ἥγορόωντο  
 χρυσέω ἐν δαπέδῳ, μετὰ δέ σφισι πότνια Ἡβη  
 νέκταρ ἐῳνοχόει· τοὶ δὲ χρυσέοις δεπάεσσιν  
 δειδέχατ’ ἀλλήλους, Τρώων πόλιν εἰσορόωντες.  
 αὐτίκ’ ἐπειράτο Κρονίδης ἐρεθιζέμεν Ἡρην  
 κερτομίοις ἐπέεσσι παραβλήδην ἄγορεύων. 5  
 “δοιαὶ μὲν Μενελάῳ ἀρηγόνες εἰσί θεάων,  
 Ἡρη τ’ Ἀργείη καὶ Ἀλαλκομενῆς Ἀθήνη.  
 ἀλλ’ ἡ τοι τὰὶ νόσφι καθήμεναι εἰσορόωσαι  
 τέρπεσθον· τῷ δ’ αὗτε φιλομμειδῆς Ἀφροδίτη 10  
 αἱεὶ παρμέμβλωκε καὶ αὐτοῦ κῆρας ἀμύνει,  
 καὶ νῦν ἔξεσάωσεν διόμενον θανέεσθαι.  
 ἀλλ’ ἡ τοι νίκη μὲν ἀρηιφίλου Μενελάου·  
 ἡμεῖς δὲ φραζώμεθ’ ὅπως ἔσται τάδε ἔργα,  
 ἡ ῥ’ αὐτις πόλεμόν τε κακὸν καὶ φύλοπιν αἰνήν 15  
 ὅρσομεν, ἡ φιλότητα μετ’ ἀμφοτέροισι βάλωμεν.  
 εἰ δ’ αὖ πως τόδε πᾶσι φίλον καὶ ἡδὺ γένοιτο,  
 ἡ τοι μὲν οἰκέοιτο πόλις Πριάμοιο ἄνακτος,  
 αὐτις δ’ Ἀργείην Ἐλένην Μενέλαος ἄγοιτο.” 20  
 ὡς ἔφαθ’, αἱ δ’ ἐπέμυξαν Ἀθηναίη τε καὶ Ἡρη.  
 πλησίαι αἱ γ’ ἥσθην, κακὰ δὲ Τρώεσσι μεδέσθην.  
 ἡ τοι Ἀθηναίη ἀκέων ἦν οὐδέ τι εἶπεν,  
 σκυζομένη Διὶ πατρί, χόλος δέ μιν ἄγριος ἦρει.  
 Ἡρη δ’ οὐκ ἔχαδε στῆθος χόλον, ἀλλὰ προσηγύδα

“αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.  
πῶς ἐθέλεις ἄλιον θεῖναι πόνου ηδ’ ἀτέλεστον,  
ἴδρῳ θ’ ὃν ἵδρωσα μόγῳ, καμέτην δέ μοι ἵπποι  
λαὸν ἀγειρούσῃ, Πριάμῳ κακὰ τοῦτο τε παισίν.  
ἔρδ’· ἀτὰρ οὖ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.”

25

τὴν δὲ μέγ’ ὁχθήσας προσέφη νεφεληγερέτα Ζεύς  
“δαιμονίη, τί νύ σε Πρίαμος Πριάμοιό τε παῖδες  
τόσσα κακὰ ρέζουσιν ὅ τ’ ἀσπερχὲς μενεαίνεις  
Ἰλίου ἐξαλαπάξαι ἐνκτίμενον πτολίεθρον;  
εὶ δὲ σύ γ’ εἰσελθοῦσα πύλας καὶ τείχεα μακρά  
ῷμὺν βεβρώθοις Πρίαμον Πριάμοιό τε παῖδας  
ἄλλους τε Τρῶας, τότε κεν χόλον ἐξακέσαιο.  
ἔρξον ὅπως ἐθέλεις· μὴ τοῦτο γε νεῖκος ὀπίσσω  
σοὶ καὶ ἐμοὶ μέγ’ ἔρισμα μετ’ ἀμφοτέροισι γένηται·  
ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσιν.  
ὅππότε κεν καὶ ἐγὼ μεμαὼς πόλιν ἐξαλαπάξαι  
τὴν ἐθέλω ὅθι τοι φίλοι ἀνέρες ἐγγεγάσιν,  
μή τι διατρίβειν τὸν ἐμὸν χόλον, ἀλλά μ’ ἔᾶσαι·  
καὶ γὰρ ἐγὼ σοὶ δῶκα ἑκὰν ἀέκοντί γε θυμῷ.  
αἱ γὰρ ὑπ’ ἡελίῳ τε καὶ οὐρανῷ ἀστερόεντι  
ναιετάουσι πόληες ἐπιχθονίων ἀνθρώπων,  
τάων μοι περὶ κῆρι τιέσκετο Ἱλιος ἱρή  
καὶ Πρίαμος καὶ λαὸς ἐνμμελίω Πριάμοιο.  
οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐίσης,  
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἥμεῖς.”

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τὸν δ’ ἥμείβετ’ ἔπειτα βοῶπις πότνια Ἡρη  
“ἥ τοι ἐμοὶ τρεῖς μὲν πολὺ φίλαταί εἰσι πόληες,  
Ἄργος τε Σπάρτη τε καὶ εὐρυάγυια Μυκῆνη·  
τὰς διαπέρσαι, ὅτ’ ἂν τοι ἀπέχθωνται περὶ κῆρι·

τάων οῦ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.  
 εἴ περ γὰρ φθονέω τε καὶ οὐκ εἰώ διαπέρσαι,  
 οὐκ ἀνύω φθονέουσ', ἐπεὶ ἦ πολὺ φέρτερός ἐσσι.  
 ἀλλὰ χρὴ καὶ ἐμὸν θέμεναι πόνον οὐκ ἀτέλεστον.  
 καὶ γὰρ ἐγὼ θεός εἰμι, γένος δέ μοι ἐνθεν ὅθεν σοί,  
 καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης,  
 ἀμφότερον γενεῇ τε καὶ οῦνεκα σὴ παράκοιτις  
 κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισιν ἀνάσσεις.  
 ἀλλ' ἦ τοι μὲν ταῦθ' ὑποείξομεν ἀλλήλοισιν,  
 σοὶ μὲν ἐγώ, σὺ δ' ἐμοί· ἐπὶ δ' ἔψονται θεοὶ ἄλλοι  
 ἀθάνατοι. σὺ δὲ θάσσον Ἀθηναίη ἐπιτεῖλαι  
 ἐλθεῖν ἐς Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν,  
 πειρᾶν δ' ὥσ κε Τρῷες ὑπερκύδαντας Ἀχαιούς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὅς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.  
 αὐτίκ' Ἀθηναίην ἐπεα πτερόεντα προσηγόρισε.  
 “αὗψα μάλ' ἐς στρατὸν ἐλθὲ μετὰ Τρῷας καὶ Ἀχαιούς,  
 πειρᾶν δ' ὥσ κε Τρῷες ὑπερκύδαντας Ἀχαιούς  
 ἄρξωσι πρότεροι ὑπὲρ ὄρκια δηλήσασθαι.”

ὅς εἰπὼν ὕτρυνε πάρος μεμαυῖαν Ἀθήνην,  
 βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα.  
 οἶον δ' ἀστέρα ἥκε Κρόνου παῖς ἀγκυλομήτεω,  
 ἦ ναύτησι τέρας ἡὲ στρατῷ εὐρέι λαῶν,  
 λαμπρόν· τοῦ δέ τε πολλοὶ ἀπὸ σπινθῆρες ἴενται.  
 τῷ ἐικυῖ ἥιξεν ἐπὶ χθόνα Παλλὰς Ἀθήνη,  
 καὸς δ' ἔθορ' ἐς μέσσον. θάμβος δ' ἔχει εἰσορόωντας  
 Τρῷας θ' ἵπποδάμους καὶ ἐνκυήμιδας Ἀχαιούς.  
 ὥδε δέ τις εἴπεσκεν ἵδων ἐς πλησίον ἄλλον.  
 “ἥ ρ' ἀῦτις πόλεμός τε κακὸς καὶ φύλοπις αἰνή

ἔσσεται, ἡ φιλότητα μέτ' ἀμφοτέροισι τίθησιν  
Ζεύς, ὃς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.”

ώς ἄρα τις εἴπεσκεν Ἀχαιῶν τε Τρώων τε,  
ἡ δ' ἀνδρὶ ἵκελη Τρώων κατεδύσεθ' ὅμιλον,  
Λαοδόκῳ Ἀντηνορίδῃ, κρατερῷ αἰχμητῇ,  
Πάνδαρον ἀντίθεον διζημένη, εἴ που ἐφεύροι.  
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε  
ἔσταότ· ἀμφὶ δέ μιν κρατερὰὶ στίχεις ἀσπιστάων  
λαῶν, οἵ οἱ ἔποντο ἀπ' Λίσηποιο ῥοάων.

ἀγχοῦ δ' ἴσταμένη ἔπεια πτερόεντα προσηύδα.  
“ ἡ ρά νύ μοί τι πίθοιο, Λυκάονος υἱὲ δαΐφρον;  
τλαίης κεν Μενελάῳ ἐπιπροέμεν ταχὺν ἵόν,  
πᾶσι δέ κε Τρώεσσι χάριν καὶ κῦδος ἄροιο,  
ἐκ πάντων δὲ μάλιστα Ἀλεξάνδρῳ βασιλῆι.  
τοῦ κεν δὴ πάμπρωτα πάρ' ἀγλαὰ δῶρα φέροιο,  
αἱ κεν ἵδη Μενέλαιον ἀρήιον Ἀτρέος υἱόν  
σῷ βέλεϊ δμηθέντα πυρῆς ἐπιβάντ' ἀλεγεινῆς.  
ἄλλ' ἄγ' δίστευσον Μενελάου κυδαλίμοιο,  
εὔχεο δ' Ἀπόλλωνι λυκηγενέι κλυτοτόξῳ  
ἀρνῶν πρωτογόνων ρέξειν κλειτὴν ἑκατόμβην  
οἴκαδε νοστήσας ιερῆς εἰς ἄστυ Ζελείης.”

ώς φάτ' Ἀθηναίη, τῷ δὲ φρένας ἄφρονι πεῖθεν.  
αὐτίκ' ἐσύλα τόξον ἐύξοον ἵξαλον αἰγός  
ἀγρίου, ὃν ρά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας  
πέτρης ἐκβαίνοντα, δεδεγμένος ἐν προδοκῆσιν,  
βεβλήκει πρὸς στῆθος· ὁ δ' ὑπτιος ἔμπεσε πέτρῃ.  
τοῦ κέρα ἐκ κεφαλῆς ἐκκαιδεκάδωρα πεφύκει.  
καὶ τὰ μὲν ἀσκήσας κεραοξόος ἦραρε τέκτων,  
πᾶν δ' εὑλειήνας χρυσέην ἐπέθηκε κορώνην.

καὶ τὸ μὲν εὖ κατέθηκε τανυσσάμενος, ποτὶ γαίῃ  
ἀγκλίνας· πρόσθεν δὲ σάκεα σχέθον ἐσθλοὶ ἔταιροι,  
μὴ πρὶν ἀναίξειαν ἀρήιοι υἱες Ἀχαιῶν,

πρὶν βλῆσθαι Μενέλαον ἀρήιον Ἀτρέος υἱόν. 115

αὐτὰρ ὁ σύλα πῶμα φαρέτρης, ἐκ δ' ἔλετ' ίόν  
ἀβλῆτα πτερόεντα, μελαινέων ἔρμ' ὁδυνάων·

αὗψα δ' ἐπὶ νευρῆ κατεκόσμει πικρὸν διστόν,  
εὔχετο δ' Ἀπόλλωνι λυκηγενέι κλυτοτόξῳ

ἀρνῶν πρωτογόνων ρέξειν κλειτὴν ἑκατόμβην 120  
οἴκαδε νοστήσας ἵερῆς εἰς ἄστυ Ζελείης.

ἔλκε δ' ὁμοῦ γλυφίδας τε λαβὼν καὶ νεῦρα βόεια·

νευρὴν μὲν μαζῷ πέλασεν, τόξῳ δὲ σίδηρον.

αὐτὰρ ἐπεὶ δὴ κυκλοτερὲς μέγα τόξον ἔτεινεν,  
λίγξε βιός, νευρὴ δὲ μέγ' ἵαχεν, ἀλτο δ' διστός 125

δέξυβελής, καθ' ὅμιλον ἐπιπτέσθαι μενεαίνων.

οὐδὲ σέθεν, Μενέλαε, θεοὶ μάκαρες λελάθοντο  
ἀθάνατοι, πρώτη δὲ Διὸς θυγάτηρ ἀγελείη,

ἥ τοι πρόσθε στᾶσα βέλος ἔχεπευκὲς ἄμυνεν.  
ἥ δὲ τόσον μὲν ἔεργεν ἀπὸ χροός, ὡς ὅτε μήτηρ 130

παιδὸς ἔέργη μυῖαν, ὅθ' ἥδει λέξεται ὑπνω·  
αὐτὴ δ' αὗτ' ἴθυνεν ὅθι ζωστῆρος ὀχῆς

χρύσειοι σύνεχον καὶ διπλόος ἥντετο θώρηξ.  
ἐν δ' ἐπεσε ζωστῆρι ἀρηρότι πικρὸς διστός·

διὰ μὲν ἀρ ζωστῆρος ἐλήλατο δαιδαλέοιο,  
καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο 135

μίτρης θ', ἥν ἐφόρει ἔρυμα χροός, ἔρκος ἀκόντων,  
ἥ οἱ πλεῖστον ἔρυτο· διαπρὸ δὲ εἴσατο καὶ τῆς.

ἀκρότατον δ' ἄρ' διστὸς ἐπέγραψε χρόα φωτός·  
αὐτίκα δ' ἔρρεεν αἷμα κελαινεφὲς ἐξ ὠτειλῆς. 140

ώς δ' ὅτε τίς τ' ἐλέφαντα γυνὴ φοίνικι μιήνη  
Μηονὶς ἡὲ Κάειρα, παρήιον ἔμμεναι ἵππων·  
κεῖται δ' ἐν θαλάμῳ, πολέες τέ μιν ἡρήσαντο  
ἱππῆς φορέειν· βασιλῆι δὲ κεῖται ἄγαλμα,  
ἀμφότερον κόσμος θ' ἵππῳ ἐλατῆρί τε κῦδος·  
τοῖοι τοι, Μενέλαε, μιάνθην αἴματι μηροί  
εὐφυέεις κνημαί τε ἵδε σφυρὰ κάλ' ὑπένερθεν.

ρίγησεν δ' ἄρ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων,  
ώς εἶδεν μέλαιν αἷμα καταρρέον ἐξ ὀτειλῆς.  
ρίγησεν δὲ καὶ αὐτὸς ἀργίφιλος Μενέλαος·  
ώς δὲ ἵδεν νεῦρόν τε καὶ ὅγκους ἐκτὸς ἐόντας,  
ἄψορρόν οἱ θυμὸς ἐνὶ στήθεσσιν ἀγέρθη.  
τοῖς δὲ βαρὺ στενάχων μετέφη κρείων Ἀγαμέμνων,  
χειρὸς ἔχων Μενέλαον· ἔπειτενάχοντο δ' ἑταῖροι.  
“φίλε κασίγνητε, θάνατόν νύ τοι ὄρκι’ ἔταμνον,  
οἶον προστήσας πρὸ Ἀχαιῶν Τρωσὶ μάχεσθαι,  
ώς σ’ ἔβαλον Τρῷες, κατὰ δ’ ὄρκια πιστὰ πάτησαν.  
οὐ μέν πως ἄλιον πέλει ὄρκιον αἷμά τε ἀρνῶν  
σπουδαί τ’ ἄκρητοι καὶ δεξιαί, ἥσ επέπιθμεν.  
εἴ περ γάρ τε καὶ αὐτίκ’ Ολύμπιος οὐκ ἐτέλεσσεν,  
ἔκ τε καὶ ὄψε τελεῖ, σύν τε μεγάλῳ ἀπέτισαν,  
σύν σφῆσιν κεφαλῆσι γυναιξί τε καὶ τεκέεσσιν.  
εὖ γὰρ ἐγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν.  
ἔσσεται ἥμαρ ὅτ’ ἀν ποτ’ ὀλώλῃ Ἰλιος ἴρη  
καὶ Πρίαμος καὶ λαὸς ἐνυμελίω Πριάμοιο,  
Ζεὺς δέ σφι Κρονίδης ὑψίζυγος, αἰθέρι ναίων,  
αὐτὸς ἐπιστείησιν ἐρεμνὴν αἰγίδα πᾶσιν  
τῆσδ’ ἀπάτης κοτέων. τὰ μὲν ἔσσεται οὐκ ἀτέλεστα·  
ἄλλα μοι αἰνὸν ἄχος σέθεν ἔσσεται, ὦ Μενέλαε,

αῖ κε θάνης καὶ πότμον ἀναπλήσης βιότοιο.

170

καί κεν ἐλέγχιστος πολυδύψιον Ἀργος ἵκοίμην·

αὐτίκα γὰρ μνήσονται Ἀχαιοὶ πατρίδος αἴης·

κὰδ δέ κεν εὐχωλὴν Πριάμῳ καὶ Τρωσὶ λίποιμεν

Ἀργείην Ἐλένην. σέο δ' ὁστέα πύσει ἄρουρα

κειμένου ἐν Τροίῃ ἀτελευτήτῳ ἐπὶ ἔργῳ.

175

καί κέ τις ὅδ' ἐρέει Τρώων ὑπερηνορεόντων

τύμβῳ ἐπιθρώσκων Μενελάου κυδαλίμοιο

‘αἴθ’ οὗτος ἐπὶ πᾶσι χόλον τελέσει’ Ἀγαμέμνων,

ώς καὶ νῦν ἄλιον στρατὸν ἥγαγεν ἐνθάδ’ Ἀχαιῶν,

καὶ δὴ ἔβη οἰκόνδε φίλην ἐς πατρίδα γαῖαν

180

σὺν κεινῆσιν νηυσί, λιπὼν ἀγαθὸν Μενέλαον.’

ώς ποτέ τις ἐρέει· τότε μοι χάνοι εὐρεῖα χθών.”

τὸν δ’ ἐπιθαρσύνων προσέφη ἔανθὸς Μενέλαος

“θάρσει, μηδέ τί πω δειδίσσεο λαὸν Ἀχαιῶν.

οὐκ ἐν καιρίῳ ὅξι πάγη βέλος, ἀλλὰ πάροιθεν

185

εἰρύσατο ζωστήρ τε παναίολος ἡδ’ ὑπένερθεν

ζῷμά τε καὶ μίτρη, τὴν χαλκῆς κάμον ἄνδρες.”

τὸν δ’ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων

“αἱ γὰρ δὴ οὗτος εἴη, φίλος ὁ Μενέλαε.

ἔλκος δ’ ἵητὴρ ἐπιμάσσεται, ἡδ’ ἐπιθήσει

190

φάρμαχ’, ἃ κεν παύσησι μελαινάων ὁδυνάων.”

ἥ, καὶ Ταλθύβιον θεῖον κήρυκα προσηύδα

“Ταλθύβι”, ὅττι τάχιστα Μαχάονα δεῦρο κάλεσσον,

φῶτ’ Ἀσκληπιοῦ νιὸν ἀμύμονος ἵητῆρος,

ὅφρα ἵδη Μενέλαον ἀρήιον ἀρχὸν Ἀχαιῶν,

195

ὄν τις ὀιστεύσας ἔβαλεν, τόξων εὖ εἰδώς,

Τρώων ἡ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος.”

ώς ἔφατ’. οὐδ’ ἄρα οἵ κῆρυξ ἀπίθησεν ἀκούσας,

βῆ δ' ἵέναι κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων  
παπταίνων ἥρωα Μαχάονα. τὸν δ' ἐνόησεν  
έσταότ· ἀμφὶ δέ μιν κρατεραὶ στίχες ἀσπιστάων  
λαῶν, οἵ οἱ ἔποντο Τρίκης ἔξι ἵπποβότοιο.

200

ἀγχοῦ δ' ἴσταμενος ἔπεια πτερόεντα προσηύδα.

"Ὥρσ", Ἀσκληπιάδη. καλέει κρείων Ἀγαμέμνων,  
ὅφρα ἵδης Μενέλαιον ἀρήιον ἀρχὸν Ἀχαιῶν,  
ὄν τις διστεύσας ἔβαλεν, τόξων εὐ εἰδώς,

205

Τρώων ἦ Λυκίων, τῷ μὲν κλέος, ἄμμι δὲ πένθος."

ἄσ φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ὅρινεν.  
βὰν δ' ἵέναι καθ' ὅμιλον ἀνὰ στρατὸν εὔρὺν Ἀχαιῶν.  
ἄλλ' ὅτε δή ρ' ἵκανον ὅθι ξανθὸς Μενέλαιος  
βλήμενος ἦν, περὶ δ' αὐτὸν ἀγηγέραθ' ὕσσοι ἄριστοι  
κυκλόσ, ὁ δ' ἐν μέσσοισι παρίστατο ἵσόθεος φώς,  
αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἔλκεν διστόν.  
τοῦ δ' ἔξελκομένοιο πάλιν ἄγεν ὀξεῖς ὅγκοι.

210

λῦσε δέ οἱ ζωστῆρα παναίολον ἡδ' ὑπένερθεν  
ζῶμά τε καὶ μίτρην, τὴν χαλκῆς κάμον ἄνδρες.  
αὐτὰρ ἐπεὶ ἵδεν ἔλκος, ὅθ' ἔμπεσε πικρὸς διστός,  
αἷμ' ἐκμυζήσας ἐπ' ἄρ' ἥπια φάρμακα εἰδώς  
πάσσε, τά οἱ ποτε πατρὶ φίλα φρονέων πόρε Χείρων.

215

ὅφρα τοὶ ἀμφεπένοντο βοὴν ἀγαθὸν Μενέλαιον,  
τόφρα δ' ἐπὶ Τρώων στίχες ἥλυθον ἀσπιστάων.  
οἱ δ' αὗτις κατὰ τεύχες ἔδυν, μνήσαντο δὲ χάρμης.

220

ἔνθ' οὐκ ἀν βρίζοντα ἵδοις Ἀγαμέμνονα δῖον,  
οὐδὲ καταπτώσσοντ', οὐδ' οὐκ ἐθέλοντα μάχεσθαι,  
ἄλλὰ μάλα σπεύδοντα μάχην ἐσ κυδιάνειραν.  
ἴππους μὲν γὰρ ἔαστε καὶ ἄρματα ποικίλα χαλκῷ.  
καὶ τοὺς μὲν θεράπων ἀπάνευθ' ἔχε φυσιόωντας

225

Εύρυμέδων, υἱὸς Πτολεμαίου Πειραιῆδαο,  
τῷ μάλα πόλλ' ἐπέτελλε παρισχέμεν, ὅππότε κέν μιν  
γνῖα λάβῃ κάματος πολέας διὰ κοιρανέοντα. 230

αὐτὰρ ὁ πεζὸς ἐὼν ἐπεπωλεῖτο στίχας ἀνδρῶν.

καὶ δὲ οὗς μὲν σπεύδοντας ἵδοι Δαναῶν ταχυπώλων,  
τοὺς μάλα θαρσύνεσκε παριστάμενος ἐπέεσσιν.

“Ἄργειοι, μή πώ τι μεθίετε θούριδος ἀλκῆς·

οὐ γὰρ ἐπὶ ψευδέσσι πατὴρ Ζεὺς ἔσσετ’ ἀρωγός, 235

ἀλλ’ οἵ περ πρότεροι ὑπὲρ ὄρκια δηλήσαντο,

τῶν δὲ τοι αὐτῶν τέρενα χρόα γῦπες ἔδονται,

ἥμεῖς αὖτ’ ἀλόχους τε φίλας καὶ νήπια τέκνα

ἀξομεν ἐν νήεσσιν, ἐπὴν πτολίεθρον ἔλωμεν.”

οὓς τινας αὖ μεθιέντας ἵδοι στυγεροῦ πολέμοιο, 240

τοὺς μάλα νεικείεσκε χολωτοῖσιν ἐπέεσσιν.

“Ἄργειοι ιόμωροι, ἐλεγχέεις, οὐ νυ σέβεσθε;

τίφθ’ οὗτως ἔστητε τεθηπότες ἡύτε νεβροί,

αἴ τ’ ἐπεὶ οὖν ἔκαμον πολέος πεδίοιο θέουσαι,

ἔστασ’, οὐδ’ ἄρα τίσ σφι μετὰ φρεσὶ γίγνεται ἀλκή.

ώς ὑμεῖς ἔστητε τεθηπότες, οὐδὲ μάχεσθε. 245

ἡ μένετε Τρῶας σχεδὸν ἐλθέμεν, ἔνθα τε νῆες

εἰρύατ’ εὔπρυμνοι, πολιῆς ἐπὶ θινὶ θαλάσσης,

ὅφρα ἴδητ’ αἴ κ’ ὑμμιν ὑπέρσχη χεῖρα Κρονίων; ”

ώς δὲ γε κοιρανέων ἐπεπωλεῖτο στίχας ἀνδρῶν. 250

ἥλθε δὲ ἐπὶ Κρήτεσσι κιῶν ἀνὰ οὐλαμὸν ἀνδρῶν.

οἱ δὲ ἀμφ’ Ἰδομενῆα δαΐφρονα θωρήσσοντο·

Ἰδομενεὺς μὲν ἐνὶ προμάχοις, συνὶ εἴκελος ἀλκήν,

Μηριόνης δὲ ἄρα οἱ πυμάτας ὥτρυνε φάλαγγας.

τοὺς δὲ ἴδων γήθησεν ἄναξ ἀνδρῶν Ἀγαμέμνων, 255

αὐτίκα δὲ Ἰδομένηα προσηύδα μειλιχίοισιν.

“’Ιδομενεῦ, περὶ μέν σε τίω Δαναῶν ταχυπάλων  
 ἥμεν ἐνὶ πτολέμῳ ἥδ’ ἀλλοίῳ ἐπὶ ἔργῳ  
 ἥδ’ ἐν δαιίθ’, ὅτε πέρ τε γερούσιον αἴθοπα οἶνον  
 ’Αργείων οἵ ἄριστοι ἐνὶ κρητῆρι κέρωνται. 260  
 εἴ περ γάρ τ’ ἄλλοι γε καρηκομόωντες ’Αχαιοί  
 δαιτρὸν πίνωσιν, σὸν δὲ πλεῖον δέπας αἰεί  
 ἔστηχ’ ὡς περ ἐμοί, πιέειν ὅτε θυμὸς ἀνώγη·  
 ἀλλ’ ὅρσεν πόλεμόνδ’, οἷος πάρος εὔχεαι εἶναι.”

τὸν δ’ αὐτὸν δέ τοι περιέλθεις Κρητῶν ἀγὸς ἀντίον ηὔδα 265  
 “’Ατρεΐδη, μάλα μέν τοι ἐγὼν ἐρίηρος ἔταιρος  
 ἔσσομαι, ὡς τὸ πρῶτον ὑπέστην καὶ κατένευσα·  
 ἀλλ’ ἄλλους ὅτρυνε κάρηκομόωντας ’Αχαιούς,  
 ὅφρα τάχιστα μαχώμεθ’, ἐπεὶ σύν γ’ ὄρκι ἔχενταν  
 Τρῶες. τοῖσιν δ’ αὖθις θάνατος καὶ κήδει ὁπίσσω 270  
 ἔσσεται, ἐπεὶ πρότεροι ὑπὲρ ὄρκια δηλήσαντο.”

ώς ἔφατ’, ’Ατρεΐδης δὲ παράχετο γηθόσυνος κῆρ.  
 ἦλθε δ’ ἐπ’ Λιάντεσσι κιὼν ἀνὰ οὐλαμὸν ἀνδρῶν·  
 τῷ δὲ κορυσσέσθην, ἅμα δὲ νέφος εἴπετο πεζῶν.  
 ώς δ’ ὅτ’ ἀπὸ σκοπιῆς εἶδεν νέφος ἀπόλος ἀνήρ 275  
 ἐρχόμενον κατὰ πόντον ὑπὸ Ζεφύρῳ ιωῆς·  
 τῷ δέ τ’ ἄνευθεν ἐόντι μελάντερον ἡύτε πίσσα  
 φαίνεται ἵὸν κατὰ πόντον, ἄγει δέ τε λαίλαπα πολλήν·  
 ρίγησέν τε ἴδων, ὑπό τε σπέος ἥλασε μῆλα·  
 τοῖαι ἄμ’ Λιάντεσσι διοτρεφέων αἰζηῶν 280  
 δήιον ἐσ πόλεμον πυκιναὶ κίνυντο φάλαγγες  
 κυάνεαι, σάκεσίν τε καὶ ἔγχεσι πεφρικυῖαι.  
 καὶ τοὺς μὲν γήθησεν ἴδων κρείων ’Αγαμέμνων,  
 καὶ σφεας φωνήσας ἐπεα πτερόεντα προσηύδα.  
 “Λιαντ’, ’Αργείων ἥγητορε χαλκοχιτώνων, 285

σφῶι μὲν — οὐ γὰρ ἔοικ' ὀτρυνέμεν — οὐ τι κελεύω·  
αὐτῷ γὰρ μάλα λαὸν ἀνώγετον ἴφι μάχεσθαι.

αἱ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλον,  
τοῖος πᾶσιν θυμὸς ἐνὶ στήθεσσι γένοιτο·

τῷ κε τάχ' ἡμύνσειε πόλις Πριάμοιο ἄνακτος  
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε περθομένη τε.”

ὡς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.  
ἔνθ' ὅ γε Νέστορ' ἔτετμε, λιγὸν Πυλίων ἀγορητήν,  
οὓς ἔτάρους στέλλοντα καὶ ὀτρύνοντα μάχεσθαι,  
ἀμφὶ μέγαν Πελάγοντα Ἀλάστορά τε Χρομίον τε  
Αἴμονά τε κρείοντα Βίαντά τε ποιμένα λαῶν.

ἱππῆς μὲν πρῶτα σὺν ἵπποισιν καὶ ὅχεσφιν,  
πεζοὺς δ' ἐξόπιθε στῆσεν πολέας τε καὶ ἐσθλούς,  
ἔρκος ἔμεν πολέμοιο· κακοὺς δ' ἐσ μέσσον ἔλασσεν,  
ὅφρα καὶ οὐκ ἐθέλων τις ἀναγκαίη πολεμίζοι.

ἱππεῦσιν μὲν πρῶτ' ἐπετέλλετο· τοὺς γὰρ ἀνώγει  
σφεὺς ἵππους ἔχέμεν μηδὲ κλονέεσθαι ὁμίλῳ.  
“μηδέ τις ἱπποσύνη τε καὶ ἡνορέηφι πεποιθώς  
οἷος πρόσθ’ ἄλλων μεμάτω Τρώεσσι μάχεσθαι,  
μηδ' ἀναχωρείτω· ἀλαπαδνότεροι γὰρ ἐσεσθε.  
ὅς δέ κ' ἀνὴρ ἀπὸ ὅν δχέων ἔτερ' ἄρμαθ' ἵκηται,  
ἔγχει δρεξάσθω, ἐπεὶ ἦ πολὺ φέρτερον οὗτως.  
ἄδε καὶ οἱ πρότεροι πόλιας καὶ τείχε' ἐπόρθεον,  
τόνδε νόον καὶ θυμὸν ἐνὶ στήθεσσι ἔχοντες.”

ὡς ὁ γέρων ὕτρυνε πάλαι πολέμων εὖ εἰδώς.  
καὶ τὸν μὲν γήθησεν ἴδων κρείων Ἀγαμέμνων,  
καί μιν φωνήσας ἐπεα πτερόεντα προσηύδα.  
“ὦ γέρον, εἴθ’, ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν,  
ὦς τοι γούναθ’ ἐποιτο, βίη δέ τοι ἔμπεδος εἴη.

ἀλλά σε γῆρας τείρει ὄμοίον· ὡς ὅφελέν τις  
315  
ἀνδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.”

τὸν δ' ἡμείβετ’ ἔπειτα Γερήνιος ἵππότα Νέστωρ  
“Ἄτρεῖδη, μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτός  
ῶς ἔμεν ὡς ὅτε δῖον Ἐρευθαλίωνα κατέκταν.  
ἄλλ’ οὐ πως ἄμα πάντα θεοὶ δόσαν ἀνθρώποισιν.  
320  
εἰ τότε κοῦρος ἔα, νῦν αὗτέ με γῆρας ὀπάζει.  
ἄλλὰ καὶ ὡς ἵππεῦσι μετέστομαι ἥδε κελεύσω  
βουλῇ καὶ μύθοισι· τὸ γὰρ γέρας ἐστὶ γερόντων.  
αἰχμὰς δ’ αἰχμάσσουσι νεώτεροι, οἵ περ ἔμεινο  
325  
ὅπλότεροι γεγάσι πεποίθασίν τε βίηφιν.”

ῶς ἔφατ’, Ἀτρεῖδης δὲ παρώχετο γηθόσυνος κῆρ.  
εὗρ’ υἱὸν Πετεῶ Μενεσθῆα πλήξιππον  
ἔσταότ· ἀμφὶ δ’ Ἀθηναῖοι, μήστωρες ἀντῆς.  
αὐτὰρ ὁ πλησίον ἔστήκει πολύμητις Ὁδυσσεύς,  
πὰρ δὲ Κεφαλλήνων ἀμφὶ στίχεις οὐκ ἀλαπαδναί  
330  
ἔστασαν. οὐ γάρ πώ σφιν ἀκούετο λαὸς ἀντῆς,  
ἄλλὰ νέον συνορινόμεναι κίνυντο φάλαγγες  
Τρώων ἵπποδάμων καὶ Ἀχαιῶν· οἵ δὲ μένοντες  
ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθών  
Τρώων ὄρμήσειε καὶ ἄρξειαν πολέμοιο.  
335

τοὺς δὲ ἴδων νείκεσσεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
καί σφεας φωνήσας ἔπεια πτερόεντα προσηύδα.

“ὦ υἱὲ Πετεῶ διοτρεφέος βασιλῆος,  
καὶ σύ, κακοῖσι δόλοισι κεκασμένε, κερδαλεόφρον,  
τίπτε καταπτώσσοντες ἀφέστατε, μίμνετε δ’ ἄλλους;  
σφῶιν μέν τ’ ἐπέοικε μετὰ πρώτοισιν ἔόντας  
341  
ἔστάμεν ἥδε μάχης καυστειρῆς ἀντιβολῆσαι.  
πρώτω γὰρ καὶ δαιτὸς ἀκουάζεσθον ἔμειο,

ὅππότε δαῖτα γέρουσιν ἐφοπλίζωμεν Ἀχαιοί.

ἔνθα φίλ' ὄπταλέα κρέα ἔδμεναι ἡδὲ κύπελλα  
οἴνου πινέμεναι μελιηδέος, ὅφρ' ἐθέλητον.

νῦν δὲ φίλως χ' ὁρώτε καὶ εἰ δέκα πύργοι Ἀχαιῶν  
ὑμείων προπάροιθε μαχοίατο νηλέι χαλκῷ.”

τὸν δ' ἄρ' ὑπόδρα ἴδων προσέφη πολύμητις Ὁδυσ-  
σεύς

“Ἄτρεϊδη, ποῖόν σε ἔπος φύγεν ἔρκος ὀδόντων.

πῶς δὴ φῆς πολέμοιο μεθιέμεν; ὄππότ' Ἀχαιοί

Τρωσὶν ἐφ' ἵπποδάμοισιν ἐγείρομεν ὀξὺν” Αρηα,

ὅψεαι, ἦν ἐθέλησθα καὶ αὖτε τοι τὰ μεμήλῃ,

Τηλεμάχοιο φίλον πατέρα προμάχοισι μιγέντα

Τρώων ἵπποδάμων· σὺ δὲ ταῦτ' ἀνεμώλια βάζεις.”

τὸν δ' ἐπιμειδήσας προσέφη κρείων Ἀγαμέμνων,

ώς γνῶ χωριμένοιο· πάλιν δ' ὅ γε λάζετο μῦθον.

“διογενὲς Λαερτιάδη, πολυμήχαν’ Ὁδυσσεῦ,

οὔτε σε νεικείω περιώσιον οὔτε κελεύω·

οἶδα γὰρ ως τοι θυμὸς ἐνὶ στήθεσσι φίλοισιν

ἥπια δήνεα οἶδε· τὰ γὰρ φρονέεις ἃ τ' ἐγώ περ.

ἀλλ' ἵθι· ταῦτα δ' ὅπισθεν ἀρεσσόμεθ', εἴ τι κακὸν νῦν

εἴρηται· τὰ δὲ πάντα θεοὶ μεταμώνια θεῖεν.”

ώς εἰπὼν τοὺς μὲν λίπεν αὐτοῦ, βῆ δὲ μετ' ἄλλους.

εὗρε δὲ Τυδέος υἱὸν ὑπέρθυμον Διομήδεα

ἐσταότ' ἐν θ' ἵπποισι καὶ ἄρμασι κολλητοῖσιν·

πὰρ δέ οἱ ἐστήκει Σθένελος Καπανήιος υἱός.

καὶ τὸν μὲν νείκεσσεν ἴδων κρείων Ἀγαμέμνων,

καὶ μιν φωνήσας ἐπεα πτερόεντα προσηῦδα.

“ὦ μοι, Τυδέος υἱὲ δαΐφρονος ἵπποδάμοιο,

τί πτώσσεις, τί δ' ὅπιπεύεις πολέμοιο γεφύρας;

345

350

360

365

370

οὐ μὲν Τυδέι γ' ὁδε φίλον πτωσκαζέμεν ἦεν,  
 ἀλλὰ πολὺ πρὸ φίλων ἑτάρων δηίοισι μάχεσθαι,  
 ὡς φάσαν οἱ μιν ἴδοντο πονεύμενον· οὐ γὰρ ἔγωγε  
 ἥντησ' οὐδὲ ἴδον· περὶ δ' ἄλλων φασὶ γενέσθαι.      375  
 ἥ τοι μὲν γὰρ ἕτερ πολέμου εἰσῆλθε Μυκήνας  
 ξεῖνος ἅμ' ἀντιθέω Πολυνείκεϊ, λαὸν ἀγείρων,  
 οἱ δὲ τότ' ἐστρατόωνθ' ἵερὰ πρὸς τείχεα Θήβης·  
 καὶ δὲ μάλα λίσσοντο δόμεν κλειτοὺς ἐπικούρους.  
 οἱ δ' ἔθελον δόμεναι καὶ ἐπήνεον, ὡς ἐκέλευον.      380  
 ἀλλὰ Ζεὺς ἔτρεψε παραίσια σήματα φαίνων.  
 οἱ δ' ἐπεὶ οὖν ὥχοντο ἴδε πρὸ ὁδοῦ ἐγένοντο,  
 Ἀσωπὸν. δ' ἵκοντο βαθύσχοινον λεχεποίην,  
 ἐνθ' αὐτὸν ἀγγελίην ἐπὶ Τυδῆ στεῖλαν Ἀχαιοί.  
 αὐτὰρ ὁ βῆ, πολέας δὲ κιχήσατο Καδμείωνας      385  
 δαινυμένους κατὰ δῶμα βίης Ἐτεοκληείης.  
 ἐνθ' οὐδὲ ξεῖνός περ ἐών ἱππηλάτα Τυδεύς  
 τάρβει, μοῦνος ἐών πολέσιν μετὰ Καδμείοισιν,  
 ἀλλ' ὅ γ' ἀεθλεύειν προκαλίζετο, πάντα δ' ἐνίκα  
 ρηιδίως· τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.      390  
 οἱ δὲ χολωσάμενοι Καδμεῖοι, κέντορες ἵππων,  
 ἀψ ἀναερχομένῳ πυκινὸν λόχον εἶσαν ἄγοντες,  
 κούρους πεντήκοντα· δύω δ' ἡγήτορες ἦσαν,  
 Μαίων Αἴμονίδης ἐπιείκελος ἀθανάτοισιν,  
 νιός τ' Αὔτοφόνοιο μενεπτόλεμος Πολυφόντης.      395  
 Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν·  
 πάντας ἔπειφν', ἔνα δ' οἷον ἵει οἰκόνδε νέεσθαι·  
 Μαίον' ἄρα προέηκε, θεῶν τεράεσσι πιθήσας.  
 τοῖος ἔην Τυδεὺς Λίτώλιος· ἀλλὰ τὸν νιόν  
 γείνατο εὗο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.”      400

ώς φάτο, τὸν δ' οὗ τι προσέφη κρατερὸς Διομήδης,  
αἰδεσθεὶς βασιλῆος ἐνιπὴν αἴδοίοιο.

τὸν δ' υἱὸς Καπανῆος ἀμείψατο κυδαλίμοιο

“Ἄτρεΐδη, μὴ ψεύδε’ ἐπιστάμενος σάφα εἰπεῖν.

ἡμεῖς τοι πατέρων μέγ’ ἀμείνονες εὐχόμεθ’ εἶναι. 405

ἡμεῖς καὶ Θήβης ἔδος εἴλομεν ἐπταπύλοιο,

παυρότερον λαὸν ἀγαγόνθ’ ὑπὸ τεῖχος ἄρειον

πειθόμενοι τεράεσσι θεῶν καὶ Ζηνὸς ἄρωγῇ·

κεῦνοι δὲ σφετέρησιν ἀτασθαλίησιν ὅλοντο.

τῷ μή μοι πατέρας ποθ’ ὅμοιή ἐνθεο τιμῆ.” 410

τὸν δ’ ἄρ’ ὑπόδρα ἰδὼν προσέφη κρατερὸς Διομήδης

“τέττα, σιωπῇ ἥσο, ἐμῷ δ’ ἐπιπείθεο μύθῳ.

οὐ γὰρ ἔγὼ νεμεσῶ ’Αγαμέμνονι ποιμένι λαῶν

δτρύνοντι μάχεσθαι ἐνκυήμιδας ’Αχαιούς·

τούτῳ μὲν γὰρ κῦδος ἄμ’ ἔψεται, εἴ κεν ’Αχαιοί 415

Τρῶας δηώσωσιν ἔλωσί τε Ἱλιον ἵρην,

τούτῳ δ’ αὖ μέγα πένθος ’Αχαιῶν δηωθέντων.

ἀλλ’ ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς.”

ἢ ῥα, καὶ ἐξ ὁχέων σὺν τεύχεσιν ἀλτο χαμᾶζε·

δεινὸν δ’ ἔβραχε χαλκὸς ἐπὶ στήθεσσιν ἄνακτος 420

ὅρνυμένου· ὑπό κεν ταλασίφρονά περ δέος εἶλεν.

ώς δ’ ὅτ’ ἐν αἰγιαλῷ πολυηχέι κῦμα θαλάσσης

ὅρνυτ’ ἐπασσύτερον Ζεφύρου ὑπὸ κινήσαντος·

πόντῳ μέν τε πρῶτα κορύσσεται, αὐτὰρ ἐπειτα

χέρσω ρήγνυμενον μεγάλα βρέμει, ἀμφὶ δέ τ’ ἄκρας

κυρτὸν ἴὸν κορυφοῦται, ἀποπτύει δ’ ἄλὸς ἄχνην· 425

ώς τότ’ ἐπασσύτεραι Δαναῶν κίνυντο φάλαγγες

νωλεμέως πόλεμόνδε. κέλευε δὲ οἵσιν ἔκαστος

ἡγεμόνων· οἱ δ’ ἄλλοι ἀκὴν ἵσαν — οὐδέ κε φαίης

τόσσον λαὸν ἔπεισθαι ἔχοντ' ἐν στήθεσιν αὐδήν — 430  
σιγῇ, δειδιότες σημάντορας· ἀμφὶ δὲ πᾶσιν  
τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἔστιχόωντο.

Τρῶες δ', ὡς τὸ ὄιες πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
μυρίαι ἔστηκασιν ἀμελγόμεναι γάλα λευκόν,  
ἀζηχὲς μέμακυῖαι ἀκούουσαι ὅπα ἀρνῶν, 435

ὡς Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὔρὺν ὁρώρει.  
οὐ γὰρ πάντων ἦεν ὅμος θρόος οὐδ' ἵα γῆρυς,  
ἀλλὰ γλῶσσ' ἐμέμικτο, πολύκλητοι δ' ἔσταν ἄνδρες.

ῳρσε δὲ τοὺς μὲν Ἀρης, τοὺς δὲ γλαυκῶπις Ἀθήνη,  
δεῦμός τ' ἥδε φόβος καὶ ἔρις ἄμοτον μεμαυῖα, 440

Ἀρεος ἀνδροφόνοιο κασιγνήτη ἔτάρη τε,  
ἥ τὸ ὀλίγη μὲν πρῶτα κορύσσεται, αὐτὰρ ἔπειτα  
οὐρανῷ ἔστηριξε κάρη καὶ ἐπὶ χθονὶ βαίνει.

ἥ σφιν καὶ τότε νεῖκος ὅμοίιον ἔμβαλε μέσσω  
ἐρχομένη καθ' ὅμιλον, ὁφέλλουσα στόνον ἀνδρῶν. 445

οἱ δ' ὅτε δή ῥ' ἐς χῶρον ἔνα ξυνιόντες ἵκοντο,  
σύν ῥ' ἔβαλον ρίνούς, σὺν δ' ἔγχεα καὶ μένε ἀνδρῶν  
χαλκεοθωρήκων· ἀτὰρ ἀσπίδες ὅμφαλόεσσαι  
ἔπληντ' ἀλλήλησι, πολὺς δ' ὁρυμαγδὸς ὁρώρει.  
ἔνθα δ' ἄμ' οἰμωγή τε καὶ εὐχωλὴ πέλεν ἀνδρῶν 450  
όλλυντων τε καὶ ὀλλυμένων, ρέε δ' αἷματι γαῖα.

ώς δ' ὅτε χείμαρροι ποταμοὶ κατ' ὄρεσφι ρέοντες  
ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ  
κρουνῶν ἐκ μεγάλων κοίλης ἔντοσθε χαράδρης.  
τῶν δέ τε τηλόσε δοῦπον ἐν οὐρεσιν ἔκλυε ποιμήν· 455  
ώς τῶν μισγομένων γένετο ἰαχή τε πόνος τε.

πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν  
ἔσθλὸν ἐνὶ προμάχοισι, Θαλυσιάδην Ἐχέπωλον.

τόν ρ' ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
ἐν δὲ μετώπῳ πῆξε, πέρησε δ' ἄρ' ὀστέον εἴσω 460  
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὅσσε κάλυψεν,  
ἥριπε δ', ως ὅτε πύργος, ἐνὶ κρατερῇ ὑσμίνῃ.  
τὸν δὲ πεσόντα ποδῶν ἔλαβε κρείων Ἐλεφήνωρ  
Χαλκωδοντιάδης, μεγαθύμων ἀρχὸς Ἀβάντων,  
ἔλκε δ' ὑπὲκ βελέων, λελιημένος ὅφρα τάχιστα 465  
τεύχεα συλήσειε· μίνυνθα δέ οἱ γένεθ' ὄρμη.  
νεκρὸν γάρ ρ' ἐρύοντα ἴδων μεγάθυμος Ἀγήνωρ  
πλευρά, τά οἱ κύψαντι παρ' ἀσπίδος ἔξεφαάνθη,  
οὔτησε ξυστῷ χαλκήρεϊ, λῦσε δὲ γυῖα.

ῶς τὸν μὲν λίπε θυμός, ἐπ' αὐτῷ δ' ἔργον ἐτύχθη 470  
ἀργαλέον Τρώων καὶ Ἀχαιῶν· οἱ δὲ λύκοι ὡς  
ἄλληλοις ἐπόρουσαν, ἀνὴρ δ' ἄνδρ' ἐδνοπάλιζεν.

ἔνθ' ἔβαλ' Ἀνθεμίωνος υἱὸν Τελαμώνιος Αἴας,  
ἡίθεον θαλερὸν Σιμοείσιον, ὃν ποτε μήτηρ  
Ἴδηθεν κατιοῦσα παρ' ὅχθησιν Σιμόεντος 475  
γείνατ', ἐπεί ρά τοκεῦσιν ἄμ' ἔσπετο μῆλα ἴδεσθαι.  
τοῦνεκά μιν κάλεον Σιμοείσιον· οὐδὲ τοκεῦσιν  
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰών  
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.  
πρῶτον γάρ μιν ιόντα βάλε στῆθος παρὰ μαζόν 480  
δεξιόν. ἀντικρὺ δὲ δι' ὥμου χάλκεον ἔγχος  
ῆλθεν. ὁ δ' ἐν κονίησι χαμαὶ πέσεν, αἴγειρος ὡς,  
ἢ ρά τ' ἐν είαμενῇ ἔλεος μεγάλοιο πεφύκη  
λείη, ἀτάρ τέ οἱ ὅζοι ἐπ' ἀκροτάτῃ πεφύασιν.  
τὴν μέν θ' ἄρματοπηγὸς ἀνὴρ αἴθωνι σιδήρῳ 485  
ἔξεταμ', ὅφρα ἵτυν κάμψῃ περικαλλέι δίφρῳ.  
ἡ μέν τ' ἀζομένη κεῖται ποταμοῖο παρ' ὅχθας.

τοῖον ἄρ' Ἀνθεμίδην Σιμοείσιον ἐξενάριξεν  
Αἴας διογενής. τοῦ δ' Ἀντιφος αἰολοθώρηξ  
Πριαμίδης καθ' ὅμιλον ἀκόντισεν ὀξέι δουρί. 490  
τοῦ μὲν ἄμαρθ', ὁ δὲ Λεῦκον Ὁδυσσέος ἐσθλὸν ἔταιρον  
βεβλήκει βουβῶνα, νέκυν ἔτέρωστ' ἐρύοντα.  
ἥριπε δ' ἀμφ' αὐτῷ, νεκρὸς δέ οἱ ἔκπεσε χειρός.  
τοῦ δ' Ὁδυσεὺς μάλα θυμὸν ἀποκταμένοιο χολώθη,  
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ, 495  
στῆ δὲ μάλ' ἐγγὺς ἵών, καὶ ἀκόντισε δουρὶ φαεινῷ  
ἀμφὶ ἐπαπτήνας. ὑπὸ δὲ Τρῶες κεκάδοντο  
ἀνδρὸς ἀκοντίσσαντος. ὁ δ' οὐχ ἄλιον βέλος ἦκεν,  
ἄλλ' οὐδὲν Πριάμοιο νόθον βάλε Δημοκόωντα,  
οἵσ οἱ Ἀβυδόθεν ἥλθε παρ' ἵππων ὡκειάων. 500  
τόν δέ τοιον Ὅδυσεὺς ἔτάροιο χολωσάμενος βάλε δουρί<sup>500</sup>  
κόρσην. ἡ δέ ἔτέροιο διὰ κροτάφοιο πέρησεν  
αἰχμὴ χαλκείη· τὸν δὲ σκότος ὅσσε κάλυψεν,  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχει ἐπ' αὐτῷ.  
χώρησαν δέ τέ πρόμαχοι καὶ φαίδιμος Ἐκτωρ·  
Ἀργεῖοι δὲ μέγα ἵαχον, ἐρύσαντο δὲ νεκρούς, 505  
ἵθυσαν δὲ πολὺ προτέρω. νεμέσησε δέ τοιον  
Περγάμου ἐκκατιδών, Τρώεσσι δὲ κέκλετ' ἀύσας  
“ὅρνυσθ”, ἵππόδαμοι Τρῶες, μηδ' εἴκετε χάρμης  
Ἀργείοις, ἐπεὶ οὐ σφι λίθος χρὼς οὐδὲ σίδηρος 510  
χαλκὸν ἀνασχέσθαι ταμεσίχροα βαλλομένοισιν.  
οὐ μὰν οὐδέ τοιον Θέτιδος παῖς ἡυκόμοιο  
μάρναται, ἀλλ' ἐπὶ νηυσὶ χόλον θυμαλγέα πέσσει.”

ὡς φάτ' ἀπὸ πτόλιος δεινὸς θεός· αὐτὰρ Ἀχαιούς  
ῳρσε Διὸς θυγάτηρ κυδίστη τριτογένεια,  
ἐρχομένη καθ' ὅμιλον ὅθι μεθιέντας ἴδοιτο. 515

ἔνθ' Ἀμαρυγκεῖδην Διώρεα μοῦρ' ἐπέδησεν.  
 χερμαδίω γὰρ βλῆτο παρὰ σφυρὸν ὀκριόεντι  
 κνήμην δεξιτερήν· βάλε δὲ Θρηκῶν ἄγὸς ἀνδρῶν,  
 Πείροος Ἰμβρασίδης, ὃς ἅρ' Λινόθεν εἰληλούθει. 520  
 ἀμφοτέρω δὲ τένοντε καὶ ὀστέα λᾶας ἀναιδής  
 ἄχρις ἀπηλοίησεν· ὁ δ' ὑπτιος ἐν κονίησιν  
 κάππεσεν, ἀμφω χεῖρε φίλοις ἔτάροισι πετάσσας  
 θυμὸν ἀποπνείων. ὁ δ' ἐπέδραμεν ὃς ῥ' ἔβαλέν περ,  
 Πείροος, οὗτα δὲ δουρὶ παρ' ὀμφαλόν· ἐκ δ' ἅρα πᾶσαι  
 χύντο χαμαὶ χολάδες, τὸν δὲ σκότος ὅσσε κάλυψεν, 526  
 τὸν δὲ Θόας Λίτωλὸς ἀπεσσύμενον βάλε δουρὶ  
 στέρνον ὑπὲρ μαζοῖ, πάγη δ' ἐν πνεύμον: χαλκός.  
 ἀγχίμολον δέ οἱ ἦλθε Θόας, ἐκ δ' ὕβριμον ἔγχος  
 ἐσπάσατο στέρνοιο, ἐρύτσατο δὲ ξίφος ὀξύ,  
 τῷ δὲ γε γαστέρα τύψε μέσην, ἐκ δ' αἴνυτο θυμόν. 530  
 τεύχεα δ' οὐκ ἀπέδυσε· περίστησαν γὰρ ἔταιροι  
 Θρήικες ἀκρόκομοι, δολίχ' ἔγχεα χερσὶν ἔχοντες,  
 οἵ ἐ μέγαν περ ἐόντα καὶ ἵφθιμον καὶ ἀγανόν  
 ὁσαν ἀπὸ σφείων· ὁ δὲ χασσάμενος πελεμίχθη. 535  
 ὡς τῷ γ' ἐν κονίησι παρ' ἀλλήλοισι τετάσθη,  
 ἥ τοι ὁ μὲν Θρηκῶν ὁ δ' Ἐπειῶν χαλκοχιτώνων  
 ἥγεμόνες· πολλοὶ δὲ περικτείνοντο καὶ ἄλλοι.

ἔνθα κεν οὐκέτι ἔργον ἀνὴρ ὀνόσαιτο μετελθών,  
 ὃς τις ἔτ' ἄβλητος καὶ ἀνούτατος ὀξεῖ χαλκῷ  
 δινεύοι κατὰ μέσσον, ἄγοι δέ ἐ Παλλὰς Ἀθήνη  
 χειρὸς ἐλοῦσα, ἀτὰρ βελέων ἀπερύκοι ἐρωήν·  
 πολλοὶ γὰρ Τρώων καὶ Ἀχαιῶν ἥματι κείνῳ  
 πρηνέες ἐν κονίησι παρ' ἀλλήλοισι τέταντο. 540

## ΙΛΙΑΔΟΣ Ε.

*Διομήδους ἀριστεία.*

"Ενθ' αὖ Τυδεῦδη Διομήδεϊ Παλλὰς Ἀθήνη  
δῶκε μένος καὶ θάρσος, ὃν ἔκδηλος μετὰ πᾶσιν  
Ἀργείοισι γένοιτο ἵδε κλέος ἐσθλὸν ἄροιτο.  
δαῑέ οἱ ἐκ κόρυθός τέ καὶ ἀσπίδος ἀκάματον πῦρ,  
ἀστέρ̄ ὅπωρινῷ ἐναλίγκιον, ὃς τε μάλιστα  
λαμπρὸν παμφλύνησι λελουμένος Ὄκεανοῖο.  
τοῦν οἱ πῦρ δαῑεν ἀπὸ κρατός τε καὶ ὥμων,  
ῶρσε δέ μιν κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο.

ἡν δέ τις ἐν Τρώεσσι Δάρης ἀφνειὸς ἀμύμων,  
ἰρεὺς Ἡφαίστοιο· δύω δέ οἱ υἱέες ἥστην,  
Φηγεὺς Ἰδαιός τε, μάχης εὑ̄ εἰδότε πάσης.  
τώ οἱ ἀποκρινθέντε ἐναντίω ὁρμηθήτην.  
τὼ μὲν ἀφ' ἵππουιν, ὁ δ' ἀπὸ χθονὸς ὥρνυτο πεζός.  
οἱ δ' ὅτε δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλοισιν ἴόντες,  
Φηγεύς ῥα πρότερος προΐει δολιχόσκιον ἔγχος.  
Τυδεῦδεω δ' ὑπὲρ ὁμον ἀριστερὸν ἥλυθ' ἀκωκή  
ἔγχεος, οὐδ' ἔβαλ' αὐτόν. ὁ δ' ὑστερος ὥρνυτο χαλκῷ  
Τυδεῦδης· τοῦ δ' οὐχ ἄλιον βέλος ἔκφυγε χειρός,  
ἄλλ' ἔβαλε στῆθος μεταμάζιον, ὡσε δ' ἀφ' ἵππων.  
Ἰδαιός δ' ἀπόρουσε λιπῶν περικαλλέα δίφρον,  
οὐδ' ἔτλη περιβῆναι ἀδελφειοῦ κταμένοιο·  
οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν,  
ἄλλ' Ἡφαιστος ἔρυτο, σάωσε δὲ νυκτὶ καλύψας,  
ώς δή οἱ μὴ πάγχυ γέρων ἀκαχήμενος εἴη.

ἴππους δ' ἐξελάσας μεγαθύμου Τυδέος υἱός  
δῶκεν ἔταιροισιν κατάγειν κοίλας ἐπὶ νῆας.

Τρῶες δὲ μεγάθυμοι ἐπεὶ ὅδον υἱε Δάρητος  
τὸν μὲν ἀλευάμενον, τὸν δὲ κτάμενον παρ' ὄχεσφιν,  
πᾶσιν ὁρίνθη θυμός. ἀτὰρ γλαυκῶπις Ἀθήνη  
χειρὸς ἐλοῦσ' ἐπέεσσι προσηύδα θοῦρον Ἀρηα. 25

“Ἄρες, Ἀρες βροτολοιγέ, μιαιφόνε, τειχεστιπλῆτα,  
οὐκ ἀν δὴ Τρῶας μὲν ἐάσαιμεν καὶ Ἀχαιούς  
μάρνασθ’, ὅπποτέροισι πατὴρ Ζεὺς κῦδος ὁρέξῃ;  
νῷ δὲ χαζώμεσθα, Διὸς δ’ ἀλεώμεθα μῆνιν.”

ὡς εἰποῦσα μάχης ἐξήγαγε θοῦρον Ἀρηα. 35

τὸν μὲν ἐπειτα καθεῖσεν ἐπ’ ἡιόεντι Σκαμάνδρῳ,  
Τρῶας δ’ ἐκλιναν Δαναοί. ἔλε δ’ ἄνδρα ἐκαστος  
ἡγεμόνων. πρῶτος δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων  
ἀρχὸν Ἀλιζώνων, Ὁδίον μέγαν, ἐκβαλε δίφρου.  
πρώτῳ γὰρ στρεφθέντι μεταφρένῳ ἐν δόρυ πῆξεν 40  
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἐλασσεν.  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.

’Ιδομενεὺς δ’ ἄρα Φαῖστον ἐνήρατο, Μήονος υἱόν  
Βώρον, ὃς ἐκ Τάρνης ἐριβώλακος εἰληλούθει.

τὸν μὲν ἄρ’ ’Ιδομενεὺς δούρικλυτὸς ἔγχεϊ μακρῷ  
νύξ’ ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὅμον. 45  
ἥριπε δ’ ἐξ ὄχέων, στυγερὸς δ’ ἄρα μιν σκότος εἶλεν.

τὸν μὲν ἄρ’ ’Ιδομενῆος ἐσύλευον θεράποντες.  
υἱὸν δὲ Στροφίοι Σκαμάνδριον, αἷμονα θήρης,  
’Ατρεΐδης Μενέλαος ἔλ’ ἔγχεϊ ὀξυόεντι,  
ἐσθλὸν θηρητῆρα. δίδαξε γὰρ Ἀρτεμις αὐτῇ 50  
βάλλειν ἄγρια πάντα, τά τε τρέφει ὄυρεσιν ὑλη.  
ἄλλ’ οὐ οἵ τότε γε χραῖσμ’ Ἀρτεμις ιοχέαιρα,

οὐδὲ ἔκηβολίαι, ἥσιν τὸ πρίν γ' ἐκέκαστο·  
ἀλλά μιν Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
πρόσθεν ἔθεν φεύγοντα μετάφρενον οὔτασε δουρί,  
ῶμων μεσσηγύς, διὰ δὲ στήθεσφιν ἔλασσεν.  
ἥριπε δὲ πρηνής, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

55

Μηριόνης δὲ Φέρεκλον ἐνήρατο, Τέκτονος νιόν  
Ἀρμονίδεω, ὃς χερσὶν ἐπίστατο δαίδαλα πάντα  
τεύχειν. ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη·  
ὅς καὶ Ἀλεξάνδρῳ τεκτήνατο νῆας ἐίσας  
ἀρχεκάκους, αἱ πᾶσι κακὸν Τρώεσσι γένοντο  
οἱ τ' αὐτῷ, ἐπεὶ οῦ τι θεῶν ἐκ θέσφατα ἥδη.  
τὸν μὲν Μηριόνης ὅτε δὴ κατέμαρπτε διώκων,  
βεβλήκει γλουτὸν κάτα δεξιόν· ἡ δὲ διαπρό  
ἀντικρὺ κατὰ κύστιν ὑπ' ὁστέον ἥλυθ' ἀκωκή.  
γνὺξ δ' ἔριπ' οἰμώξας, θάνατος δέ μιν ἀμφεκάλυψεν.

60

Πήδαιον δ' ἄρ' ἔπεφνε Μέγης, Ἀντήνορος νιόν,  
ὃς ῥα νόθος μὲν ἔην, πύκα δ' ἐτρεφε δῖα Θεανώ,  
ἴσα φίλοισι τέκεσσι, χαριζομένη πόσεϊ ὥ.  
τὸν μὲν Φυλεΐδης δουρικλυτὸς ἔγγυθεν ἐλθών  
βεβλήκει κεφαλῆς κατὰ ἵνιον ὁξεί δουρί·  
ἀντικρὺ δ' ἀν' ὁδόντας ὑπὸ γλῶσσαν τάμε χαλκός.  
ἥριπε δ' ἐν κονίῃ, ψυχρὸν δ' ἔλε χαλκὸν ὁδοῦσιν.

65

Εὐρύπυλος δ' Εὐαίμονίδης Τψήνορα δῖον,  
νιὸν ὑπερθύμου Δολοπίονος, ὃς ῥα Σκαμάνδρου  
ἀρητὴρ ἐτέτυκτο, θεὸς δ' ὡς τίετο δήμω,  
τὸν μὲν ἄρ' Εὐρύπυλος Εὐαίμονος ἀγλαὸς νιός  
πρόσθεν ἔθεν φεύγοντα μεταδρομάδην ἔλασ' ὕμον,  
φασγάνῳ ἀίξας, ἀπὸ δ' ἔξεσε χεῖρα βαρεῖαν.  
αἵματόεσσα δὲ χεῖρ πεδίῳ πέσε· τὸν δὲ κατ' ὁσσε  
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.

70

75

ώς οἵ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην.  
 Τυδεῖδην δ' οὐκ ἀν γνοίης, ποτέροισι μετείη,  
 ἥτε μετὰ Τρώεσσιν ὁμιλέοι ἦ μετ' Ἀχαιοῖς. 85  
 Οὗνε γὰρ ἀμ πεδίον ποταμῷ πλήθοντι ἐοικώς  
 χειμάρρῳ, ὃς τ' ὅκα ρέων ἐκέδασσε γεφύρας·  
 τὸν δ' οὗτ' ἄρ τε γέφυραι ἐεργμέναι ἵσχανόωσιν,  
 οὗτ' ἄρα ἔρκεα ἵσχει ἀλωάων ἐριθηλέων,  
 ἐλθόντ' ἐξαπίνης, ὅτ' ἐπιβρίση Διὸς ὅμβρος· 90  
 πολλὰ δ' ὑπ' αὐτοῦ ἔργα κατήριπε κάλ' αἰζηῶν.  
 Ὡς ὑπὸ Τυδεῖδη πυκιναὶ κλονέοντο φάλαγγες  
 Τρώων, οὐδ' ἄρα μιν μίμνον πολέες περ ἐόντες.

τὸν δ' ως οὗν ἐνόησε Λυκάονος ἀγλαὸς νιός 95  
 θύνοντ' ἀμ πεδίον πρὸ ἔθεν κλονέοντα φάλαγγας,  
 αἴψ' ἐπὶ Τυδεῖδῃ ἐτιταίνετο καμπύλα τόξα,  
 καὶ βάλ' ἐπαΐσσοντα, τυχὼν κατὰ δεξιὸν ὅμον,  
 θώρηκος γύαλον· διὰ δ' ἔπτατο πικρὸς διστός,  
 ἀντικρὺ δὲ διέσχε, παλάσσετο δ' αἴματι θώρηξ. 100  
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς νιός  
 “ὅρνυσθε, Τρώες μεγάθυμοι, κέντορες ἵππων·  
 βέβληται γὰρ ἄριστος Ἀχαιῶν, οὐδέ ἔ φῆμι  
 δήθ' ἀνσχήσεσθαι κρατερὸν βέλος, εἰ ἐτεόν με  
 ὠρσεν ἄναξ Διὸς νιὸς ἀπορνύμενον Λυκίηθεν.” 105

ώς ἔφατ' εὐχόμενος· τὸν δ' οὐ βέλος ὡκὺ δάμασσεν,  
 ἀλλ' ἀναχωρήσας πρόσθ' ἵππουν καὶ ὅχεσφιν  
 ἔστη, καὶ Σθένελον πρόσέφη Καπανήιον νιόν  
 “ὅρσο, πέπον Καπανηιάδη, καταβήσεο δίφρου,  
 ὅφρα μοι ἐξ ὕμοιο ἐρύσσης πικρὺν διστόν.” 110

ώς ἄρ' ἔφη, Σθένελος δὲ καθ' ἵππων ἄλτο χαμᾶζε,  
 πὰρ δὲ στὰς βέλος ὡκὺ διαμπερὲς ἐξέρυσ' ὕμουν.

αῖμα δ' ἀνηκόντιζε διὰ στρεπτοῦ χιτῶνος.  
 δὴ τότ' ἔπειτ' ἡράτο βοὴν ἀγαθὸς Διομήδης  
 "κλῦθί μεν, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη." 115  
 εἴ ποτέ μοι καὶ πατρὶ φίλα φρονέουσα παρέστης  
 δηίω ἐν πολέμῳ, νῦν αὐτὸν ἐμὲ φίλαι, Ἀθήνη,  
 τόνδε τέ μ' ἄνδρα ἔλεῖν, καὶ ἐς ὅρμὴν ἔγχεος ἐλθεῖν,  
 ὃς μ' ἔβαλε φθάμενος καὶ ἔπεύχεται, οὐδέ μέ φησιν  
 δηρὸν ἔτ' ὄψεσθαι λαμπρὸν φάος ἡελίοιο." 120

ὡς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Παλλὰς Ἀθήνη,  
 γυῆ δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὑπερθεν,  
 ἀγχοῦ δ' ἵσταμένη ἔπεια πτερόεντα προσηύδα.  
 "Θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι·  
 ἐν γάρ τοι στήθεσσι μένος πατρώιον ἦκα 125  
 ἄτρομον, οἷον ἔχεσκε σακέσπαλος ἱππότα Τυδεύς·  
 ἀχλὺν δ' αὖ τοι ἀπὸ ὁφθαλμῶν ἔλον, ἢ πρὶν ἐπῆν,  
 ὅφρ' εὑρίγνωσκης ἥμεν θεὸν ἥδε καὶ ἄνδρα.  
 τῷ νῦν, αἴ κε θεὸς πειρώμενος ἐνθάδ' ἵκηται,  
 μή τι σύ γ' ἀθανάτοισι θεοῖς ἀντικρὺ μάχεσθαι 130  
 τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη  
 ἐλθῆσ' ἐς πόλεμον, τήν γ' οὐτάμεν ὀξεῖ χαλκῷ."

ἡ μὲν ἄρ' ὡς εἰποῦσ' ἀπέβη γλαυκῶπις Ἀθήνη,  
 Τυδεῖδης δ' ἔξαντις ἴὼν προμάχοισιν ἐμίχθη·  
 καὶ πρὶν περ θυμῷ μεμαὼς Τρώεσσι μάχεσθαι, 135  
 δὴ τότε μιν τρὶς τόσσον ἔλεν μένος, ὡς τε λέοντα,  
 ὃν ῥά τε ποιμὴν ἀγρῷ ἐπ' εἰροπόκοις δίεσσιν  
 χραύσῃ μέν τ' αὐλῆς ὑπεράλμενον, οὐδὲ δαμάσσῃ·  
 τοῦ μέν τε σθένος ὁρσεν, ἔπειτα δέ τ' οὐ προσαμύνει,  
 ἀλλὰ κατὰ σταθμοὺς δύεται, τὰ δ' ἐρῆμα φοβεῖται· 140  
 αἱ μέν τ' ἀγχιστῖναι ἐπ' ἀλλήλῃσι κέχυνται,

αὐτὰρ ὁ ἐμμέμαὼς βαθέης ἔξαλλεται αὐλῆς.  
ὡς μεμαὼς Τρώεσσι μίγη κρατερὸς Διομήδης.

ἔνθ' ἔλεν 'Λστύνοον καὶ 'Τπείρονα ποιμένα λαῶν,  
τὸν μὲν ὑπὲρ μαζοῦ βαλῶν χαλκήρεϊ δουρί, 145  
τὸν δ' ἔτερον ξίφεϊ μεγάλῳ κληῖδᾳ παρ' ὅμον  
πλῆξ', ἀπὸ δ' αὐχένος ὅμον ἔέργαθεν ἥδ' ἀπὸ νώτου.  
τοὺς μὲν ἔασ', ὁ δ' "Αβαντα μετώχετο καὶ Πολύιδον,  
νίεας Εύρυδάμαντος ὀνειροπόλοιο γέροντος,  
τοῖς οὐκ ἐρχομένοις ὁ γέρων ἐκρίνατ' ὀνείρους, 150  
ἀλλά σφεας κρατερὸς Διομήδης ἔξενάριξεν.  
βῆ δὲ μετὰ Ξάνθον τε Θόωνά τε Φαίνοπος υἱε,  
ἄμφω τηλυγέτω· ὁ δὲ τείρετο γήραι λυγρῷ,  
νίὸν δ' οὐ τέκετ' ἄλλον ἐπὶ κτεάτεσσι λιπέσθαι.  
ἔνθ' ὁ γε τοὺς ἐνάριζε, φίλον δ' ἔξαίνυτο θυμόν 155  
ἀμφοτέρω, πατέρι δὲ γόον καὶ κῆδεα λυγρά  
λεῖπ', ἐπεὶ οὐ ζώοντε μάχης ἐκνοστήσαντε  
δέξατο· χηρωσταὶ δὲ διὰ κτῆσιν δατέοντο.

ἔνθ' υἱας Πριάμοιο δύω λάβε Δαρδανίδαο  
εἰν ἐνὶ δίφρῳ ἔόντας, 'Εχέμμονά τε Χρομίον τε. 160  
ώς δὲ λέων ἐν βουσὶ θορῶν ἔξ αὐχένα ἄξῃ  
πόρτιος ἡὲ βοός, ξύλοχον κάτα βοσκομενάων,  
ὡς τοὺς ἀμφοτέρους ἔξ ἵππων Τυδέος υἱός  
βῆσε κακῶς ἀέκοντας, ἔπειτα δὲ τεύχε' ἐσύλα·  
ἵππους δ' οἷς ἐτάροισι δίδου μετὰ νῆας ἐλαύνειν. 165

τὸν δ' ἵδεν Αἰνείας ἀλαπάζοντα στίχας ἀνδρῶν,  
βῆ δ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων  
Πάνδαρον ἀντίθεον διζήμενος, εἴ που ἐφεύροι.  
εὗρε Λυκάονος υἱὸν ἀμύμονά τε κρατερόν τε,  
στῆ δὲ πρόσθ' αὐτοῖο, ἔπος τέ μιν ἀντίον ηὔδα. 170

“Πάνδαρε, πωū τοι τόξον ἵδε πτερόεντες διστοί  
καὶ κλέος; Ὡ̄ οὐ τίς τοι ἐρίζεται ἐνθάδε γ' ἀνήρ,  
οὐδέ τις ἐν Λυκίῃ σέο γ' εὔχεται εἶναι ἀμείνων.  
ἀλλ' ἄγε τῷδ' ἔφες ἀνδρὶ βέλος, Διὺ χεῖρας ἀνασχών,  
ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν 175  
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν·  
εἰ μή τις θεός ἐστι κατεστάμενος Τρώεσσιν  
ἴρων μηνίσας· χαλεπὴ δὲ θεοῦ ἔπι μῆνις.”

τὸν δ' αὗτε προσέειπε Λυκάονος ἀγλαὸς νιός;  
“Αἰνεία Τρώων βουληφόρε χαλκοχιτώνων,  
Τυδεΐδη μιν ἔγωγε δαΐφρονι πάντα ἔίσκω,  
ἀσπίδι γιγνώσκων αὐλώπιδί τε τρυφαλείη,  
ἴππους τ' εἰσορόων· σάφα δ' οὐκ οἶδ' εἰ θεός ἐστιν.  
εἰ δ' ὅ γ' ἀνὴρ ὃν φημι, δαΐφρων Τυδέος νιός,  
οὐχ ὅ γ' ἀνευθε θεοῦ τάδε μαίνεται, ἀλλά τις ἄγχι 180 135  
ἔστηκ' ἀθανάτων, νέφελη εἰλυμένος ὥμους,  
ὅς τούτου βέλος ὡκὺ κιχήμενον ἔτραπεν ἄλλη.  
ἢδη γάρ οἱ ἐφῆκα βέλος, καὶ μιν βάλον ὥμον  
δεξιόν, ἀντικρὺ διὰ θώρηκος γυάλοιο,  
καὶ μιν ἔγωγ' ἐφάμην Ἀιδωνῆι προϊάψειν,  
ἔμπης δ' οὐκ ἐδάμασσα. Θεός νύ τίς ἐστι κοτήεις. 190  
ἴπποι δ' οὐ παρέασι καὶ ἄρματα, τῶν κ' ἐπιβαίην.  
ἀλλά που ἐν μεγάροισι Λυκάονος ἐνδεκα δίφροι  
καλοὶ πρωτοπαγεῖς νεοτευχέες· ἀμφὶ δὲ πέπλοι  
πέπτανται· παρὰ δέ σφιν ἑκάστῳ δίζυγες ἴπποι 195  
ἐστᾶσι, κρῖ λευκὸν ἐρεπτόμενοι καὶ δλύρας.  
ἢ μέν μοι μάλα πολλὰ γέρων αἰχμητὰ Λυκάων  
ἐρχομένῳ ἐπέτελλε δόμοις ἐνι ποιητοῖσιν.  
ἴπποισίν μ' ἐκέλευε καὶ ἄρμασιν ἐμβεβαῶτα

ἀρχεύειν Τρώεσσι κατὰ κρατερὰς ὑσμίνας. 200  
 ἀλλ’ ἐγὼ οὐ πιθόμην — ἦ τ’ ἀν πολὺ κέρδιον ἦεν —  
 ἵππων φειδόμενος, μή μοι δευοίατο φορβῆς  
 ἀνδρῶν εἰλομένων, εἰωθότες ἔδμεναι ἄδδην.  
 ὃς λίπον, αὐτὰρ πεζὸς ἐς Ἱλιον εἰλήλουθα,  
 τόξοισιν πίσυνος· τὰ δέ μ’ οὐκ ἄρ’ ἔμελλον ὄνήσειν.  
 ἥδη γὰρ δοιοῖσιν ἀριστήσσιν ἐφῆκα, 206  
 Τυδεῖδη τε καὶ Ἀτρεῖδη, ἐκ δ’ ἀμφοτέρουιν  
 ἀτρεκὲς αἷμ’ ἔσσενα βαλών, ἥγειρα δὲ μᾶλλον.  
 τῷ ρά κακῇ αἴσῃ ἀπὸ πασσάλου ἀγκύλα τόξα  
 ἥματι τῷ ἐλόμην, ὅτε Ἱλιον εὶς ἐρατεινήν 210  
 ἥγεόμην Τρώεσσι φέρων χάριν Ἔκτορι δίω.  
 εὶ δέ κε νοστήσω καὶ ἐσόψομαι ὁφθαλμοῖσιν  
 πατρίδ’ ἐμὴν ἄλοχόν τε καὶ ὑψερεφὲς μέγα δῶμα,  
 αὐτίκ’ ἔπειτ’ ἀπ’ ἐμεῖο κάρη τάμοι ἀλλότριος φώς,  
 εὶ μὴ ἐγὼ τάδε τόξα φαεινῷ ἐν πυρὶ θείην 215  
 χερσὶ διακλάσσας· ἀνεμάλια γάρ μοι ὀπηδεῖ.”

τὸν δ’ αὗτ’ Αἰνείας Τρώων ἀγὸς ἀντίον ηῦδα  
 “μὴ δ’ οὕτως ἀγόρευε· πάρος δ’ οὐκ ἔσσεται ἄλλως,  
 πρύν γ’ ἐπὶ νῷ τῷδ’ ἀνδρὶ σὺν ἵπποισιν καὶ ὅχεσφιν  
 ἀντιβίην ἐλθόντε σὺν ἔντεσι πειρηθῆναι. 220  
 ἀλλ’ ἄγ’ ἐμῶν ὀχέων ἐπιβήσεο, ὅφρα ἴδηαι  
 οἶοι Τρώιοι ἵπποι, ἐπιστάμενοι πεδίοιο  
 κραιπνὰ μάλ’ ἔνθα καὶ ἔνθα διωκέμεν ἦδε φέβεσθαι·  
 τῷ καὶ νῷ πόλινδε σαώσετον, εἴ περ ἀν αὗτε  
 Ζεὺς ἐπὶ Τυδεῖδη Διομήδεϊ κῦδης ὀρέξη. 225  
 ἀλλ’ ἄγε νῦν μάστιγα καὶ ἡνία σιγαλόεντα  
 δέξαι, ἐγὼ δ’ ἵππων ἐπιβήσομαι, ὅφρα μάχωμαι·  
 ἦε σὺ τόνδε δέδεξο, μελήσουσι· δ’ ἐμοὶ ἵπποι.”

τὸν δ' αὖτε προσέειπε Λυκάονος ἀγλαὸς νιός  
 “Αἰνεία, σὺ μὲν αὐτὸς ἔχ’ ἡνία καὶ τέω ἵππω·  
 μᾶλλον ὑφ’ ἡνιόχῳ εἰωθότι καμπύλον ἄρμα  
 οἴστετον, εἴ περ ἀν αὖτε φεβώμεθα Τυδέος νιόν·  
 μὴ τῷ μὲν δείσαντε ματήσετον, οὐδ’ ἐθέλητον  
 ἐκφερέμεν πολέμοιο, τεὸν φθόγγον ποθέοντε,  
 νῶι δ’ ἐπαιξας μεγαθύμου Τυδέος νιός  
 αὐτῷ τε κτείνῃ καὶ ἐλάσση μώνυχας ἵππους.  
 ἀλλὰ σύ γ’ αὐτὸς ἔλαυνε τέ<sup>230</sup> ἄρματα καὶ τεὼ ἵππω,  
 τόνδε δ’ ἐγὼν ἐπιόντα δεδέξομαι δξέι δουρί.”

ὡς ἄρα φωνήσαντες, ἐς ἄρματα ποικίλα βάντες,  
 ἐμμεμαῶτ<sup>235</sup> ἐπὶ Τυδεῦδη ἔχον ὥκέας ἵππους.  
 τοὺς δὲ ἵδε Σθένελος Καπανήιος ἀγλαὸς νιός,  
 αἷψα δὲ Τυδεῦδην ἐπεα πτερόεντα προσηύδα.  
 “Τυδεῦδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
 ἄνδρ’ ὁρώ κρατερῷ ἐπὶ σοὶ μεμαῶτε μάχεσθαι,  
 ἵν’ ἀπέλεθρον ἔχοντας. ὁ μὲν τόξων εὖ εἰδώς,  
 Πάνδαρος, νιὸς δ’ αὖτε Λυκάονος εὔχεται εἶναι.  
 Αἰνείας δ’ νιὸς μεγαλήτορος Ἀγχίσαο  
 εὔχεται ἐκγεγάμεν, μήτηρ δέ οἱ ἐστ<sup>240</sup> Ἀφροδίτη.  
 ἀλλ’ ἄγε δὴ χαζώμεθ<sup>245</sup> ἐφ’ ἵππων, μηδέ μοι οὔτως  
 θῦνε διὰ προμάχων, μή πως φίλον ἥτορ ὀλέσσης.”

τὸν δ’ ἄρ<sup>250</sup> ὑπόδρα ἴδων προσέφη κρατερὸς Διομῆδης  
 “μή τι φόβονδ’ ἀγόρευ<sup>255</sup>, ἐπεὶ οὐδέ σε πεισέμεν οἴω·  
 οὐ γάρ μοι γενναῖον ἀλυσκάζοντι μάχεσθαι  
 οὐδὲ καταπτώσσειν· ἔτι μοι μένος ἔμπεδόν ἐστιν.  
 δκνείω δ’ ἵππων ἐπιβαινέμεν, ἀλλὰ καὶ αὗτως  
 ἀντίον εἴμ<sup>260</sup> αὐτῶν· τρεῖν μ’ οὐκ ἐἃ Παλλὰς Ἀθήνη.  
 τούτω δ’ οὐ πάλιν αὗτις ἀποίσετον ὥκέες ἵπποι

ἄμφω ἀφ' ἡμείων, εἴ γ' οὖν ἔτερός γε φύγησιν.  
 ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν.  
 αἱ̄ κέν μοι πολύβουλος Ἀθήνη κῦδος ὀρέξῃ 260  
 ἀμφοτέρω κτεῖναι, σὺ δὲ τούσδε μὲν ὥκέας ἵππους  
 αὐτοῦ ἐρυκακέειν, ἐξ ἄντυγος ἡνία τείνας,  
 Λίνείαο δ' ἐπᾶīξαι μεμνημένος ἵππων,  
 ἐκ δ' ἐλάσαι Τρώων μετ' ἐνκυήμιδας Ἀχαιούς.  
 τῆς γάρ τοι γενεῆς, ἃς Τρωί περ εὐρύοπα Ζεύς 265  
 δῶχ' υἱὸς ποιηὴν Γανυμήδεος, οὗνεκ' ἄριστοι  
 ἵππων ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιον τέ,  
 τῆς γενεῆς ἔκλεψεν ἄναξ ἀνδρῶν Ἀγχίσης,  
 λάθρη Λαομέδοντος ὑποσχὼν θήλεας ἵππους.  
 τῶν οἱ ἐξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη. 270  
 τοὺς μὲν τέσσαρας αὐτὸς ἔχων ἀτίταλλ' ἐπὶ φάτνη,  
 τῷ δὲ δύ' Αἰνείᾳ δῶκεν, μήστωρι φόβοιο.  
 εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος ἐσθλόν.”

ώς οἱ μὲν τοιαῦτα πρὸς ἄλλήλους ἀγόρευον,  
 τῷ δὲ τάχ' ἐγγύθεν ἥλθον, ἐλαύνοντ' ὥκέας ἵππους. 275  
 τὸν πρότερος προσέειπε Λυκάονος ἀγλαὸς υἱός  
 “καρτερόθυμε, δαιφρον, ἀγανοῦ Τυδέος υἱέ,  
 ἥ μάλα σ' οὐ βέλος ὡκὺ δαμάσσατο, πικρὸς ὁιστός.  
 νῦν αὖτ' ἐγχείη πειρήσομαι, αἱ̄ κε τύχωμι.”  
 ἥ ρα, καὶ ἀμπεπαλῶν προΐει δολιχόσκιον ἔγχος 280  
 καὶ βάλε Τυδεῖδαο κατ' ἀσπίδα· τῆς δὲ διαπρό<sup>τ</sup>  
 αἰχμὴ χαλκείη πταμένη θώρηκι πελάσθη.  
 τῷ δ' ἐπὶ μακρὸν ἄνσε Λυκάονος ἀγλαὸς υἱός  
 “βέβληαι κενεῶνα διαμπερές, οὐδέ σ' ὁίω 284  
 δηρὸν ἔτ' ἀνσχήσεσθαι· ἐμοὶ δὲ μέγ' εὐχος ἔδωκας.”  
 τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης

“ἢμβροτες, οὐδ’ ἔτυχες· ἀτὰρ οὐ μὲν σφῶι γ’ δίω πρίν γ’ ἀποπαύσεσθαι, πρίν γ’ ἡ ἔτερόν γε πεσόντα αἵματος ἄσαι” Αρηα ταλαύρινον πολεμιστήν.”

ὣς φάμενος προέηκε· βέλος δ’ ἵθυνεν Ἀθήνη<sup>290</sup>  
ρῆνα παρ’ ὁφθαλμόν, λευκοὺς δ’ ἐπέρησεν ὁδόντας.  
τοῦ δ’ ἀπὸ μὲν γλῶσσαν πρυμνὴν τάμε χαλκὸς ἀτειρής,  
αἰχμὴ δ’ ἐξεσύθη παρὰ νείατον ἀνθερεῶνα.  
ἥριπε δ’ ἐξ ὀχέων, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ  
αἰόλα παμφανόωντα, παρέτρεσσαν δέ οἱ ἵπποι<sup>295</sup>  
ἀκύποδες· τοῦ δ’ αὐθὶ λύθη ψυχὴ τε μένος τε.

Αἰνείας δ’ ἀπόρουσε σὺν ἀσπίδι δουρί τε μακρῷ,  
δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοί.  
ἀμφὶ δ’ ἄρ’ αὐτῷ βαῖνε λέων ὃς ἀλκὶ πεποιθώς,<sup>299</sup>  
πρόσθε δέ οἱ δόρυ τ’ ἔσχε καὶ ἀσπίδα πάντοσ’ ἐίσην,  
τὸν κτάμεναι μεμαὼς ὃς τις τοῦ γ’ ἀντίος ἔλθοι,  
σμερδαλέα ιάχων. ὁ δὲ χερμάδιον λάβε χειρί<sup>300</sup>  
Τυδεῖδης, μέγα ἔργον, ὃ οὐ δύο γ’ ἄνδρε φέροιεν,  
οἷοι νῦν βροτοί εἰσ’· ὁ δέ μιν ρέα πάλλε καὶ οἶος.  
τῷ βάλεν Αἰνείαο κατ’ ἴσχίον, ἔνθα τε μηρός<sup>305</sup>  
ἴσχιῷ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν.  
θλάσσε δέ οἱ κοτύλην, πρὸς δ’ ἄμφω ρῆξε τένοντε·  
ὡσε δ’ ἀπὸ ρινὸν τρηχὺς λίθος. ἀτὰρ ὃ γ’ ἥρως  
ἔστη γνὺξ ἔριπών, καὶ ἐρείσατο χειρὶ παχείη<sup>310</sup>  
γαίης· ἀμφὶ δὲ ὅσσε κέλαινὴ νὺξ ἐκάλυψεν.  
καὶ νύ κεν ἔνθ’ ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας,  
εἰ μὴ ἄρ’ ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
μήτηρ, ἡ μιν ὑπ’ Ἀγχίσῃ τέκε βουκολέοντι·  
ἀμφὶ δ’ ἐὸν φίλον νιὸν ἔχεύατο πήχεε λευκώ,  
πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ’ ἐκάλυψεν,<sup>315</sup>

ἔρκος ἔμεν βελέων, μή τις Δαναῶν ταχυπάλων  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.

ἡ μὲν ἐὸν φίλον υἱὸν ὑπεξέφερεν πολέμοιο.  
οὐδ' υἱὸς Καπανῆος ἐλήθετο συνθεσιάων  
τάων ἃς ἐπέτελλε βοὴν ἀγαθὸς Διομήδης, 320  
ἀλλ' ὅ γε τὸν μὲν ἔοὺς ἡρύκακε μώνυχας ἵππους  
νόσφιν ἀπὸ φλοίσβου, ἐξ ἄντυγος ἡνία τείνας,  
Αἰνείαο δ' ἐπαιξας καλλίτριχας ἵππους  
ἐξέλασε Τρώων μετ' ἐνκυνήμιδας Ἀχαιούς,  
δῶκε δὲ Δηιπύλῳ ἑτάρῳ φίλῳ, ὃν περὶ πάσης 325  
τιεν ὁμηλικίης, ὅτι οἱ φρεσὶν ἄρτια ἥδη,  
νηυσὶν ἔπι γλαφυρῆσιν ἐλαυνέμεν. αὐτὰρ ὅ γ' ἥρως  
ῶν ἵππων ἐπιβὰς ἔλαβ' ἡνία σιγαλόεντα,  
αἷψα δὲ Τυδεῖδην μέθεπε κρατερώνυχας ἵππους  
ἐμμεμαώς. ὁ δὲ Κύπριν ἐπώχετο νηλέι χαλκῷ, 330  
γιγνώσκων ὅ τ' ἄναλκις ἔην θεός, οὐδὲ θεάων  
τάων αἴ τ' ἄνδρῶν πόλεμον κάτα κοιρανέουσιν,  
οὕτ' ἄρ' Ἀθηναίη οὔτε πτολίπορθος Ἐνυώ.  
ἀλλ' ὅτε δή ρ' ἐκίχανε πολὺν καθ' ὄμιλον ὄπαζων,  
ἔνθ' ἐπορεξάμενος μεγαθύμου Τυδέος υἱός 335  
ἄκρην οὔτασε χεῖρα μετάλμενος ὄξει δουρί<sup>·</sup>  
ἀβληχρήν· εἴθαρ δὲ δόρυ χροὸς ἀντετόρησεν  
ἀμβροσίου διὰ πέπλου, ὃν οἱ χάριτες κάμον αὐταί,  
πρυμνὸν ὑπερ θέναρος. ρέε δ' ἄμβροτον αἷμα θεοῖο,  
ἰχώρ, οἶός πέρ τε ρέει μακάρεσσι θεοῖσιν. 340  
οὐ γὰρ σῖτον ἔδουσ', οὐ πίνουσ' αἴθοπα οἶνον.  
τοῦνεκ' ἀναίμονές εἰσι καὶ ἀθάνατοι καλέονται.  
ἡ δὲ μέγα ιάχουσα ἀπὸ ἔο κάββαλεν υἱόν.  
καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων

κυανέη νέφελη, μή τις Δαναῶν ταχυπώλων  
χαλκὸν ἐνὶ στήθεσσι βαλὼν ἐκ θυμὸν ἔλοιτο.  
τῇ δ' ἐπὶ μακρὸν ἄνσε βοὴν ἀγαθὸς Διομῆδης  
“εἴκε, Διὸς θύγατερ, πολέμου καὶ δηιοτῆτος.  
ἢ οὐχ ἄλις ὅττι γυναικας ἀνάλκιδας ἡπεροπεύεις;  
εἰ δὲ σύ γ' ἐσ πόλεμον πωλήσεαι, ἢ τέ σ' δίω  
ριγήσειν πόλεμόν γε, καὶ εἴ χ' ἐτέρωθι πύθηαι.”

ὡς ἔφαθ', ἡ δ' ἀλύουσ' ἀπεβήσετο, τείρετο δ' αἰνῶς.  
τὴν μὲν ἄρ' Ἱρις ἐλοῦσα ποδήνεμος ἔξαγ' ὁμίλου  
ἀχθομένην ὀδύνησι· μελαίνετο δὲ χρόα καλόν.  
εὗρεν ἔπειτα μάχης ἐπ' ἀριστερὰ θοῦρον Ἀρηα  
ῆμενον· ἡέρι δ' ἔγχος ἐκέκλιτο καὶ ταχέϊ ἵππω.  
ἡ δὲ γνὺξ ἐριποῦσα κασιγνήτῳ φίλοιο  
πολλὰ λισσομένη χρυσάμπυκας ἥτεεν ἵππους,  
“φίλε κασιγνητε, κόμισαι τέ με δός τέ μοι ἵππους,  
ὅφρ' ἐσ Ὀλυμπον ἵκωμαι, ἵν' ἀθανάτων ἔδος ἐστίν.”  
λίην ἄχθομαι ἔλκος, ὃ με βροτὸς οὔτασεν ἀνήρ  
Τυδεῖδης, ὃς νῦν γε καὶ ἀν Διὶ πατρὶ μάχοιτο.”

ὡς φάτο, τῇ δ' ἄρ' Ἀρης δῶκε χρυσάμπυκας ἵππους.  
ἡ δ' ἐσ δίφρον ἔβαινεν ἀκηχεμένη φίλον ἥτορ.  
πὰρ δέ οἱ Ἱρις ἔβαινε καὶ ἡνία λάζετο χερσίν,  
μάστιξεν δ' ἐλάαν· τὰ δ' οὐκ ἄκοντε πετέσθην.  
αὖψα δ' ἔπειθ' ἵκοντο θεῶν ἔδος, αἰπὺν Ὀλυμπον.  
ἔνθ' ἵππους ἔστησε ποδήνεμος ὡκέα Ἱρις  
λύσασ' ἔξ ὄχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ.  
ἡ δ' ἐν γούνασι πῖπτε Διώνης δῖ' Ἀφροδίτη,  
μητρὸς ἔῆς. ἡ δ' ἀγκὰς ἐλάζετο θυγατέρα ἦν,  
χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν.  
“τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων  
μαψιδίως, ὡς εἴ τι κακὸν ρέζουσαν ἐνωπῆ;”

345

350

355

360

370

τὴν δ' ἡμείβετ' ἔπειτα φιλομμειδῆς Ἀφροδίτη 375  
 “οὗτά με Τυδέος υἱὸς ὑπέρθυμος Διομήδης,  
 οὗνεκ' ἐγὼ φίλον υἱὸν ὑπεξέφέρον πολέμοιο  
 Λίνείαν, ὃς ἐμοὶ πάντων πολὺ φίλτατός ἐστιν.  
 οὐ γὰρ ἔτι Τρώων καὶ Ἀχαιῶν φύλοπις αἰνή,  
 ἀλλ' ἥδη Δαναοί γε καὶ ἀθανάτοισι μάχονται.” 380

τὴν δ' ἡμείβετ' ἔπειτα Διώνη δῖα θεάων  
 “τέτλαθι, τέκνον ἐμόν, καὶ ἀνάσχεο κηδομένη περ·  
 πολλοὶ γὰρ δὴ τλῆμεν Ὁλύμπια δώματ' ἔχοντες  
 ἐξ ἀνδρῶν, χαλέπ' ἄλγε ἐπ' ἀλλήλοισι τιθέντες.  
 τλῆ μὲν Ἀρης, ὅτε μιν Ὡτος κρατερός τ' Ἐφιάλτης,  
 παῖδες Ἀλωῆος, δῆσαν κρατερῷ ἐνὶ δεσμῷ. 386

χαλκέω δ' ἐν κεράμῳ δέδετο τρισκαίδεκα μῆνας.  
 καί νύ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτος πολέμοιο,  
 εἰ μὴ μητρυὶ περικαλλῆς Ἡερίβοια  
 Ἐρμέᾳ ἐξήγγειλεν· ὁ δ' ἐξέκλεψεν Ἀρηα 390  
 ἥδη τειρόμενον, χαλεπὸς δέ ἐ δεσμὸς ἐδάμνα.

τλῆ δ' Ἡρη, ὅτε μιν κρατερὸς παῖς Ἀμφιτρύωνος  
 δεξιτερὸν κατὰ μαζὸν ὁιστῷ τριγλώχινι  
 βεβλήκει· τότε καί μιν ἀνήκεστον λάβεν ἄλγος.  
 τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὡκὺν ὁιστόν, 395  
 εὗτέ μιν ωὔτὸς ἀνήρ, υἱὸς Διὸς αἰγιόχοιο,  
 ἐν Πύλῳ ἐν νεκύεσσι βαλὼν ὁδύνησιν ἔδωκεν.

αὐτὰρ ὁ βῆ πρὸς δῶμα Διὸς καὶ μακρὸν Ὁλυμπον  
 κῆρ ἀχέων, ὁδύνησι πεπαρμένος· αὐτὰρ ὁιστός  
 ὥμῳ ἐνι στιβαρῷ ἥληλατο, κῆδε δὲ θυμόν. 400  
 τῷ δ' ἐπὶ Παιήων ὁδυνήφατα φάρμακα πάσσων  
 ἡκέσατ· οὐ μὲν γάρ τι καταθυητός γ' ἐτέτυκτο.  
 σχέτλιος, ὁβριμοεργός, ὃς οὐκ ὅθετ' αἴσυλα ρέζων,

ὅς τόξοισιν ἔκηδε θεούς, οἱ "Ολυμπον ἔχουσιν.  
σοὶ δ' ἐπὶ τοῦτον ἀνῆκε θεὰ γλαυκῶπις Ἀθήνη.  
νήπιος, οὐδὲ τὸ οἶδε κατὰ φρένα Τυδέος υἱός,  
ὅττι μάλ' οὐ δηναιὸς ὃς ἀθανάτοισι μάχηται,  
οὐδέ τί μιν παῖδες ποτὶ γούνασι παππάζουσιν  
ἔλθόντ' ἐκ πολέμοιο καὶ αἰνῆς δηιοτήτος.

τῷ νῦν Τυδεῖδης, εἰ καὶ μάλα καρτερός ἐστιν,  
φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται,  
μὴ δὴν Αἰγιάλεια περίφρων Ἀδρηστίνη  
ἐξ ὕπνου γούώσα φίλους οἰκῆας ἔγείρη,  
κουρίδιον ποθέουσα πόσιν, τὸν ἄριστον Ἀχαιῶν,  
ἰφθίμη ἄλοχος Διομήδεος ἵπποδάμοιο."

ἢ ῥά, καὶ ἀμφοτέρησιν ἀπ' ἵχῳ χειρὸς ὀμόργυνν.  
ἄλθετο χείρ, ὁδύναι δὲ κατηπιόωντο βαρεῖαι.  
αἱ δ' αὗτ' εἰσορόωσαι Ἀθηναίη τε καὶ Ἡρη  
κερτομίοις ἐπέεσσι Δία Κρονίδην ἐρέθιζον.  
τοῖσι δὲ μύθων ἥρχε θεὰ γλαυκῶπις Ἀθήνη.  
"Ζεῦ πάτερ, ἢ ῥά τί μοι κεχολώσεαι ὅ ττί κεν εἴπω;  
ἢ μάλα δή τινα Κύπρις Ἀχαιαδῶν ἀνιεῖσα  
Τρωσὶν ἄμα σπέσθαι, τοὺς νῦν ἔκπαγλ' ἐφίλησεν,  
τῶν τινα καρρέζουσα Ἀχαιαδῶν εὐπέπλων  
πρὸς χρυσέη περόνη καταμύξατο χεῖρα ἄραιην."

ὡς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,  
καί ῥα καλεσσάμενος προσέφη χρυσέην Ἀφροδίτην  
"οὐ τοι, τέκνον ἐμόν, δέδοται πολεμήια ἔργα,  
ἄλλὰ σύ γ' ἴμερόεντα μετέρχεο ἔργα γάμοιο.  
ταῦτα δ' Ἀρηὶ θοῷ καὶ Ἀθήνῃ πάντα μελήσει."

ὡς οἱ μὲν τοιαῦτα πρὸς ἄλλήλους ἀγόρευον,  
Λίνείᾳ δ' ἐπόρουσε βοὴν ἀγαθὸς Διομήδης,

405

410

415

420

425

430

γιγνώσκων ὅ οἱ αὐτὸς ὑπείρεχε χεῖρας Ἀπόλλων.  
ἀλλ' ὁ γ' ἄρ' οὐδὲ θεὸν μέγαν ἄζετο, ἵετο δ' αἰεί  
Λίνείαν κτεῖναι καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.

435

τρὶς μὲν ἔπειτ' ἐπόρουσε κατακτάμεναι μενεαίνων,  
τρὶς δέ οἱ ἐστυφέλιξε φαεινὴν ἀσπίδ' Ἀπόλλων.  
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἴσος,  
δεινὰ δ' ὅμοκλήσας προσέφη ἔκάεργος Ἀπόλλων  
“φράζεο, Τυδεῖδη, καὶ χάζεο, μηδὲ θεοῖσιν  
ἴσ’ ἔθελε φρονέειν, ἐπεὶ οὐ ποτε φῦλον ὅμοιον  
ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ’ ἀνθρώπων.”

ὡς φάτο, Τυδεῖδης δ’ ἀνεχάζετο τυτθὸν ὀπίσσω,  
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.

Λίνείαν δ’ ἀπάτερθεν ὅμιλου θῆκεν Ἀπόλλων  
Περγάμῳ εἰνὶ ἱερῷ, ὅθι οἱ νηός γ’ ἐτέτυκτο.

ἢ τοι τὸν Λητώ τε καὶ Ἀρτεμις ἰοχέαιρα  
ἐν μεγάλῳ ἀδύτῳ ἀκέοντό τε κύδαινόν τε·  
αὐτῷ δὲ εἰδωλον τεῦξ’ ἀργυρότοξος Ἀπόλλων  
αὐτῷ τὸν Λίνείᾳ ἵκελον καὶ τεύχεσι τοῖον,  
ἀμφὶ δ’ ἄρ’ εἰδώλῳ Τρῶες καὶ δῖοι Ἀχαιοί  
δῆσσον ἀλλήλων ἀμφὶ στήθεσσι βοείας,  
ἀσπίδας εὐκύκλους λαισήια τε πτερόεντα.

δὴ τότε θοῦρον Ἀρηα προσηύδα Φοῖβος Ἀπόλλων  
“Ἄρες, Ἀρες βροτολοιγέ, μιαιφόνε, τειχεσιπλῆτα,  
οὐκ ἀν δὴ τόνδ’ ἄνδρα μάχης ἐρύσαιο μετελθών,”  
Τυδεῖδην, ὃς νῦν γε καὶ ἀν Διὶ πατρὶ μάχοιτο;  
Κύπριδα μὲν πρῶτον σχεδὸν οὔτασε χεῖρ’ ἐπὶ καρπῷ,  
αὐτῷ ἔπειτ’ αὐτῷ μοι ἐπέσσυτο δαίμονι ἴσος.”

ὡς εἰπὼν αὐτὸς μὲν ἐφέζετο Περγάμῳ ἄκρῃ,  
Τρώας δὲ στίχας οὐλος Ἀρης ὥτρυνε μετελθών,

εἰδόμενος Ἀκάμαντι θοῷ ἡγήτορι Θρηκῶν.  
 νίάσι δὲ Πριάμοιο διοτρεφέεσσι κέλευεν  
 “ὦ νίεῖς Πριάμοιο διοτρεφέος βασιλῆος,  
 ἐς τί ἔτι κτείνεσθαι ἔάστετε λαὸν Ἀχαιοῖς;  
 ἦ εὶς ὅ κεν ἀμφὶ πύλης εὐποιήτησι μάχωνται;  
 κεῖται ἀνήρ, ὅν τ’ ἵσον ἐτίομεν” Εκτορὶ δίῳ,  
 Αἰνείας νιὸς μεγαλήτορος Ἀγχίσαο.  
 ἀλλ’ ἄγετ’ ἐκ φλοίσβοιο σαώσομεν ἐσθλὸν ἔταιρον.”  
 ὡς εἰπὼν ὥτρυνε μένος καὶ θυμὸν ἔκάστου. 470  
 ἔνθ’ αὖ Σαρπηδὼν μάλα νείκεσεν” Εκτορὰ δῖον.  
 “”Εκτορ, πῇ δή τοι μένος οἶχεται, ὃ πρὶν ἔχεσκες;  
 φῆς που ἄτερ λαῶν πόλιν ἔξέμεν ἥδ’ ἐπικούρων  
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῦσιν.  
 τῶν νῦν οὓς τιν’ ἐγὼ ἴδεειν δύναμ’ οὐδὲ νοῆσαι, 475  
 ἀλλὰ καταπτώσσονται, κύνες ὡς ἀμφὶ λέοντα·  
 ἡμεῖς δ’ αὖ μαχόμεσθ’, οἵ πέρ τ’ ἐπίκουροι ἔνειμεν.  
 καὶ γὰρ ἐγὼν ἐπίκουρος ἐὼν μάλα τηλόθεν ἵκω·  
 τηλοῦν γὰρ Λυκίη, Ξάνθῳ ἔπι δινήεντι.  
 ἔνθ’ ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον νιόν, 480  
 κὰδ δὲ κτήματα πολλά, τά τ’ ἔλδεται ὅς κ’ ἐπιδευής·  
 ἀλλὰ καὶ ὡς Λυκίους δτρύνω, καὶ μέμον’ αὐτός  
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὓς τί μοι ἐνθάδε τοῖον  
 οἶον κ’ ἡὲ φέροιεν Ἀχαιοὶ ἦ κεν ἄγοιεν.  
 τύνη δ’ ἔστηκας, ἀτὰρ οὐδ’ ἄλλοισι κελεύεις 485  
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσιν.  
 μή πως, ὡς ἀψῆσι λίνου ἀλόντε πανάγρου,  
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·  
 οἱ δὲ τάχ’ ἐκπέρσουσ’ εὑ ναιομένην πόλιν ὑμήν.  
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἥμαρ, 490

ἀρχοὺς λισσομένω τηλεκλειτῶν ἐπικούρων  
νωλεμέως ἔχέμεν, κράτερὴν δ' ἀποθέσθαι ἐνιπήν."

ώς φάτο Σαρπηδών, δάκε δὲ φρένας "Εκτορι μῦθος.  
αὐτίκα δ' ἔξ ὁχέων σὺν τεύχεσιν ἀλτο χαμᾶζε,  
πάλλων δ' ὁξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη, 495  
ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνῆν.  
οἱ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν 'Αχαιῶν.  
'Αργεῖοι δ' ὑπέμειναν ἀολλέες οὐδ' ἐφόβηθεν.  
ώς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλωάς  
ἀνδρῶν λικμώντων, ὅτε τέ ξανθὴ Δημήτηρ 500  
κρίνῃ ἐπειλομένων ἀνέμων καρπόν τε καὶ ἄχνας·  
αἱ δ' ὑπολευκαίνονται ἄχνυρμιαί· Ὡς τότ' 'Αχαιοί  
λευκοὶ ὑπερθε γένοντο κονισάλω, ὃν ῥά δι' αὐτῶν  
οὐρανὸν ἐς πολύχαλκον ἐπέπληγον πόδες ὑππων,  
ἄψ ἐπιμισγομένων· ὑπὸ δ' ἔστρεφον ἡνιοχῆς. 505  
οἱ δὲ μένος χειρῶν ἵθὺς φέρον. ἀμφὶ δὲ νύκτα  
θοῦρος "Αρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων,  
πάντοσ' ἐποιχόμενος· τοῦ δ' ἐκραίαινεν ἐφετμάς  
Φοίβου 'Απόλλωνος χρυσαόρου, ὃς μιν ἀνώγει  
Τρωσὶν θυμὸν ἐγεῖραι, ἐπεὶ ἵδε Παλλάδ' 'Αθήνην 510  
οἰχομένην· ἡ γάρ ῥα πέλεν Δαναοῖσιν ἀρηγών.  
αὐτὸς δ' Λίνείαν μάλα πίονος ἔξ ἀδύτοιο  
ἡκε, καὶ ἐν στήθεσσι μένος βάλε ποιμένι λαῶν.  
Λίνείας δ' ἐτάροισι μεθίστατο· τοὶ δ' ἐχάρησαν,  
ώς εἶδον ζωόν τε καὶ ἀρτεμέα προσιόντα 515  
καὶ μένος ἐσθλὸν ἔχοντα. μετάλλησάν γε μὲν οὖ τι·  
οὐ γὰρ ἔα πόνος ἄλλος, ὃν ἀργυρότοξος ἔγειρεν  
"Αρης τε βροτολοιγὸς ἔρις τ' ἄμοτον μεμαυῖα.  
τοὺς δ' Λίαντε δύω καὶ 'Οδυσσεὺς καὶ Διομήδης

ώτρυνον Δαναοὺς πολεμιζέμεν· οἱ δὲ καὶ αὐτοί  
οὗτε βίας Τρώων ὑπεδείδισαν οὕτε ἰωκάς,  
ἀλλ’ ἔμενον νεφέλησιν ἐοικότες, ἃς τε Κρονίων  
νηνεμίης ἔστησεν ἐπ’ ἀκροπόλοισιν ὅρεσσιν  
ἀτρέμας, ὅφρ’ εῦδησι μένος Βορέαο καὶ ἄλλων  
ζαχρηῶν ἀνέμων, οἵ τε νέφεα σκιόεντα  
πνοιῆσιν λιγυρῆσι διασκιδνᾶσιν ἀέντες.

ῶς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδ’ ἐφέβοντο.  
Ἄτρεϊδης δ’ ἀν’ ὅμιλον ἐφοίτα πολλὰ κελεύων.  
“ὦ φίλοι, ἀνέρες ἔστε καὶ ἄλκιμον ἦτορ ἐλεσθε,  
ἄλληλους τ’ αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.  
αἰδομένων ἀνδρῶν πλέονες σόοι ἡὲ πέφανται.  
φευγόντων δ’ οὕτ’ ἀρ κλέος ὄρυνται οὕτε τις ἄλκη.”

ἢ, καὶ ἀκόντισε δουρὶ θοῶς, βάλε δὲ πρόμον ἄνδρα,  
Αἴνείεω ἔταρον μεγαθύμου, Δηικόωντα  
Περγασίδην, ὃν Τρῶες ὁμῶς Πριάμοιο τέκεσσιν  
τίον, ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.  
τόν ρά κατ’ ἀσπίδα δουρὶ βάλε κρείων Ἀγαμέμνων.  
ἡ δ’ οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,  
νειαίρῃ δ’ ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.  
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε’ ἐπ’ αὐτῷ.

ἔνθ’ αὖτ’ Αἴνείας Δαναῶν ἔλευ ἄνδρας ἀρίστους,  
νῦν Διοκλῆος Κρήθωνά τε Ὁρσίλοχόν τε,  
τῶν ρά πατὴρ μὲν ἔναιεν ἐνκτιμένη ἐνὶ Φηρῇ  
ἀφνειὸς βιότοιο, γένος δ’ ἦν ἐκ ποταμοῦ  
Ἀλφειοῦ, ὃς τ’ εὐρὺν ρέει Πυλίων διὰ γαίης,  
ὅς τέκετ’ Ὁρσίλοχον πολέεσσ’ ἄνδρεσσιν ἄνακτα.  
Ὁρσίλοχος δ’ ἄρ’ ἔτικτε Διοκλῆα μεγάθυμον,  
ἐκ δὲ Διοκλῆος διδυμάονε παῖδε γενέσθην,

520

525

530

535

545

Κρήθων Ὀρσίλοχός τε, μάχης εὗ εἰδότε πάσης.

τὸ μὲν ἄρ' ἡβῆσαντε μελαινάων ἐπὶ νηῶν

550

Ἴλιον εἰς εὔπωλον ἄμ' Ἀργείοισιν ἐπέσθην,

τιμὴν Ἀτρεΐδης Ἀγαμέμνονι καὶ Μενελάῳ

ἀρνυμένω· τὸ δ' αὖθι τέλος θανάτοιο κάλυψεν.

οὕτω τῷ γε λέοντε δύω ὅρεος κορυφῆσιν

ἐτραφέτην ὑπὸ μητρὶ Βαθείης τάρφεσιν ὕλης.

555

τὸ μὲν ἄρ' ἀρπάζοντε βόας καὶ ἴφια μῆλα

σταθμοὺς ἀνθρώπων κεραΐζετον, ὅφρα καὶ αὐτῷ

ἀνδρῶν ἐν παλάμησι κατέκταθεν ὁξεῖ χαλκῷ·

τοίω τῷ χείρεσσιν ὑπὸ Αἰνείαο δαμέντε

καππεστέτην, ἐλάτησιν ἔοικότες ὑψηλῆσιν.

560

τὸ δὲ πεσόντ' ἐλέησεν ἀρηίφιλος Μενέλαος,

βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,

σείων ἔγχείην· τοῦ δ' ὥτρυνεν μένος Ἀρης,

τὰ φρονέων, ἵνα χερσὶν ὑπὸ Αἰνείαο δαμείη.

τὸν δ' ἵδεν Ἀντίλοχος μεγαθύμου Νέστορος νιός, 565

βῆ δὲ διὰ προμάχων, περὶ γὰρ δίε ποιμένι λαῶν,

μή τι πάθοι, μέγα δέ σφας ἀποσφήλειε πόνοιο.

τῷ μὲν δὴ χειράς τε καὶ ἔγχεα ὀξύοεντα

ἀντίον ἀλλήλων ἔχέτην μεμαῶτε μάχεσθαι·

Ἀντίλοχος δὲ μάλ' ἄγχι παρίστατο ποιμένι λαῶν. 570

Λίνείας δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής,

ώς εἶδεν δύο φῶτε παρ' ἀλλήλοισι μένοντε.

οἱ δ' ἐπεὶ οὖν νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν,

τῷ μὲν ἄρα δειλῷ βαλέτην ἐν χέρσὶν ἐταίρων,

αὐτῷ δὲ στρεφθέντε μετὰ πρώτοισι μαχέσθην.

575

ἔνθα Πυλαιμένεα ἐλέτην ἀτάλαντον Ἀρηι,

ἀρχὸν Παφλαγόνων μεγαθύμων ἀσπιστάων.

τὸν μὲν ἄρ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος  
ἔσταότ' ἔγχεῃ νύξε, κατὰ κληῆδα τυχήσας.  
Ἀντίλοχος δὲ Μύδωνα βάλ' ἡνίοχον θεράποντα, 580  
ἐσθλὸν Ἀτυμνιάδην — ὁ δ' ὑπέστρεφε μώνυχας ἵπ-  
πους —

χερμαδίῳ ἀγκῶνα τυχὼν μέσον· ἐκ δ' ἄρα χειρῶν  
ἡνία λεύκ' ἐλέφαντι χαμαὶ πέσον ἐν κονίησιν.  
Ἀντίλοχος δ' ἄρ' ἐπαἴξας ξίφει ἥλασε κόρσην· 585  
αὐτὰρ ὁ γ' ἀσθμαίνων εὑεργέος ἔκπεσε δίφρου  
κύμβαχος ἐν κονίησιν ἐπὶ βρεχμόν τε καὶ ὕδασιν.  
δηθὰ μάλ' ἔστηκει — τύχε γάρ ῥ' ἀμάθοιο βαθείης—  
ὅφρ' ἵππω πλήξαντε χαμαὶ βάλον ἐν κονίησιν,  
τοὺς ἴμασ' Ἀντίλοχος, μετὰ δὲ στρατὸν ἥλασ' Ἀχαιῶν.  
τοὺς δ' Ἔκτωρ ἐνόησε κατὰ στίχας, ὥρτο δ' ἐπ'  
αὐτούς 590

κεκληγώς· ἅμα δὲ Τρώων εἴποντο φάλαγγες  
καρτεραί. ἥρχε δ' ἄρα σφιν "Αρης καὶ πότνιος" Ενυώ,  
ἡ μὲν ἔχουσα κυδοιμὸν ἀναιδέα δηιοτῆτος.  
"Αρης δ' ἐν παλάμησι πελώριον ἔγχος ἐνώμα,  
φοίτα δ' ἄλλοτε μὲν πρόσθ" Ἔκτορος ἄλλοτε ὅπισθεν.  
τὸν δὲ ἰδὼν ρίγησε βοὴν ἀγαθὸς Διομήδης. 596  
ώς δ' ὅτ' ἀνὴρ ἀπάλαμνος, ἱὸν πολέος πεδίοιο,  
στήη ἐπ' ὠκυρόῳ ποταμῷ ἄλαδε προρέοντι,  
ἀφρῷ μορμύροντα ἰδών, ἀνά τ' ἔδραμ' ὀπίσσω,  
ώς τότε Τυδεΐδης ἀνεχάζετο, εἰπέ τε λαῷ 600  
"ὦ φίλοι, οἵνον δὴ θαυμάζομεν" Ἔκτορα δῖον  
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.  
τῷ δ' αἰεὶ πάρα εἰς γε θεῶν, ὃς λοιγὸν ἀμύνει·  
καὶ νῦν οἱ πάρα κεῖνος "Αρης βροτῷ ἀνδρὶ ἐοικώς.

ἀλλὰ πρὸς Τρῶας τετραμμένοι αἱὲν ὅπίσσω  
εἴκετε, μηδὲ θεοῖς μενεαινέμεν ἴφι μάχεσθαι.”

605

ὡς ἄρ’ ἔφη, Τρῶες δὲ μάλα σχεδὸν ἥλυθον αὐτῶν.  
ἔνθ’ “Ἐκτωρ δύο φῶτε κατέκτανεν εἰδότε χάρμης  
εἰνὶ ἐνὶ δίφρῳ ἐόντε, Μενέσθην Ἀγχίαλόν τε.  
τὼ δὲ πεσόντ’ ἐλέησε μέγας Τελαμώνιος Αἴας,  
στῆ δὲ μάλ’ ἐγγὺς ἵών, καὶ ἀκόντισε δουρὶ φαεινῷ,  
καὶ βάλεν “Ἀμφιον Σελάγου νιόν, ὃς δ’ ἐνὶ Παισῷ  
ναῖε πολυκτήμων πολυλήιος· ἀλλά ἐ μοῖρα  
ἥγ’ ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ νῖας.  
τόν δά κατὰ ζωστῆρα βάλεν Τελαμώνιος Αἴας,  
νειαίρῃ δ’ ἐν γαστρὶ πάγη δολιχόσκιον ἔγχος,  
δούπησεν δὲ πεσών. ὁ δ’ ἐπέδραμε φαίδιμος Αἴας  
τεύχεα συλήσων· Τρῶες δ’ ἐπὶ δούρατ’ ἔχεναι  
δξέα παμφανόωντα· σάκος δ’ ἀνεδέξατο πολλά.  
αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χάλκεον ἔγχος  
ἐσπάσατ· οὐδ’ ἄρ’ ἔτ’ ἄλλα δυνήσατο τεύχεα καλά  
ῶμοιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.  
δεῖσε δ’ ὁ γ’ ἀμφίβασιν κρατερὴν Τρώων ἀγερώχων,  
οἵ πολοί τε καὶ ἐσθλοὶ ἐφέστασαν ἔγχε’ ἔχοντες,  
οἵ ἐ μέγαν περ ἐόντα καὶ ἵφθιμον καὶ ἀγανόν  
ῶσαν ἀπὸ σφείων· ὁ δὲ χαστάμενος πελεμίχθη.

615

ὡς οἱ μὲν πονέοντο κατὰ κρατερὴν ὑσμίνην·  
Τληπόλεμον δ’ Ἡρακλεῖδην ἡύν τε μέγαν τε  
ἄρσεν ἐπ’ ἀντιθέω Σαρπηδόνι μοῖρα κραταιή.  
οἱ δ’ ὅτε δὴ σχεδὸν ἦσαν ἐπ’ ἄλλήλοισιν ἰόντες,  
νιός θ’ νίωνός τε Διὸς νεφεληγερέταο,  
τὸν καὶ Τληπόλεμος πρότερος πρὸς μῦθον ἔειπεν.  
“Σαρπῆδον Λυκίων βουληφόρε, τίς τοι ἀνάγκη

620

625

630

πτώσσειν ἐνθάδ' ἔόντι μάχης ἀδαήμονι φωτί;

635

ψευδόμενοι δέ σέ φασι Διὸς γόνον αἰγιόχοιο

εἶναι, ἐπεὶ πολλὸν κείνων ἐπιδεύεαι ἀνδρῶν

οἱ Διὸς ἐξεγένοντο ἐπὶ προτέρων ἀνθρώπων.

ἀλλοῖον τινά φασι βίην Ἡρακληίην

εἶναι, ἐμὸν πατέρα θρασυμέμνονα θυμολέοντα,

640

ὅς ποτε δεῦρ' ἐλθὼν ἔνεχ' ὑππων Λαομέδοντος

ἔξ οἴης σὺν νηυσὶ καὶ ἀνδράσι παυροτέροισιν

Ἰλίου ἐξαλάπαξε πόλιν, χήρωσε δ' ἀγνιάς.

σοὶ δὲ κακὸς μὲν θυμός, ἀποφθινύθουσι δὲ λαοί.

οὐδέ τί σε Τρώεσσιν δίομαι ἄλκαρ ἔσεσθαι

ἐλθόντ' ἐκ Λυκίης, οὐδ' εἰ μάλα καρτερός ἐσσι,

645

ἄλλ' ὑπ' ἐμοὶ δμηθέντα πύλας Ἀίδαο περήσειν."

τὸν δ' αὖ Σαρπηδῶν Λυκίων ἀγὸς ἀντίον ηὔδα

"Τληπόλεμ', ἦ τοι κεῖνος ἀπώλεσεν Ἰλιον ἵρην

ἀνέρος ἀφραδίησιν, ἀγανοῦ Λαομέδοντος,

ὅς ρά μιν εὗ ἔρξαντα κακῷ ἡνίπαπε μύθῳ,

650

οὐδ' ἀπέδωχ' ὑππους, ὃν εἴνεκα τηλόθεν ἥλθεν.

σοὶ δ' ἐγὼ ἐνθάδε φημὶ φόνον καὶ κῆρα μέλαιναν

ἔξ ἐμέθεν τεύξεσθαι, ἐμῷ δ' ὑπὸ δουρὶ δαμέντα

εὗχος ἐμοὶ δώσειν, ψυχὴν δ' Ἀιδι κλυτοπώλῳ."

654

ὡς φάτο Σαρπηδών, ὁ δ' ἀνέσχετο μείλινον ἔγχος

Τληπόλεμος. καὶ τῶν μὲν ἀμαρτῇ δούρατα μακρά

ἐκ χειρῶν ἥιξαν. ὁ μὲν βάλεν αὐχένα μέσσον

Σαρπηδών, αἰχμὴ δὲ διαμπερὲς ἥλθ' ἀλεγεινή·

τὸν δὲ κατ' ὄφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν.

Τληπόλεμος δ' ἄρα μηρὸν ἀριστερὸν ἔγχεϊ μακρῷ 660

βεβλήκειν, αἰχμὴ δὲ διέσσυτο μαιμώωσα,

ὅστεώ ἔγχριμφθεῖσα· πατὴρ δ' ἔτι λοιγὸν ἄμυνεν.

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἔταιροι  
 ἐξέφερον πολέμοιο· βάρυνε δέ μιν δόρυ μακρόν  
 ἐλκόμενον. τὸ μὲν οὖ τις ἐπεφράσατ' οὐδ' ἐνόησεν,  
 μηροῦ ἐξερύσαι δόρυ μείλινον, ὅφρ' ἐπιβαίη, 666  
 σπευδόντων· τοῖον γὰρ ἔχον πόνον ἀμφιέποντες.  
 Τληπόλεμον δ' ἐτέρωθεν ἐνκυήμιδες Ἀχαιοί  
 ἐξέφερον πολέμοιο· νόησε δὲ δῖος Ὁδυσσεύς  
 τλήμονα θυμὸν ἔχων, μαίμησε δέ οἱ φίλον ἥτορ. 670  
 μερμήριξε δ' ἐπειτα κατὰ φρένα καὶ κατὰ θυμόν  
 ἦ προτέρω Διὸς υἱὸν ἐριγδούποιο διώκοι,  
 ἦ ὅ γε τῶν πλεόνων Λυκίων ἀπὸ θυμὸν ἔλοιτο.  
 οὐδ' ἄρ' Ὁδυσσῆι μεγαλήτορι μόρσιμον ἦεν  
 ἵφθιμον Διὸς υἱὸν ἀποκτάμεν ὀξεῖ χαλκῷ. 675  
 τῷ ρά κατὰ πληθὺν Λυκίων τράπε θυμὸν Ἀθήνη.  
 ἔνθ' ὅ γε Κοίρανον εἶλεν Ἀλάστορά τε Χρομίον τε  
 Ἀλκανδρόν θ' Ἀλιόν τε Νοήμονά τε Πρύτανίν τε.  
 καί νύ κ' ἔτι πλέονας Λυκίων κτάνε δῖος Ὁδυσσεύς,  
 εἰ μὴ ἄρ' ὀξὺ νόησε μέγας κορυθαίολος Ἐκτωρ. 680  
 βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,  
 δεῖμα φέρων Δαναοῖσι· χάρη δ' ἄρα οἱ προσιόντι  
 Σαρπηδὼν Διὸς υἱός, ἐπος δ' ὀλοφυδνὸν ἔειπεν.  
 “Πριαμίδη, μὴ δή με ἔλωρ Δαναοῖσιν ἔάσης  
 κεῖσθαι, ἀλλ' ἐπάμυνον. ἐπειτά με καὶ λίποι αἰών 685  
 ἐν πόλει ὑμετέρη, ἐπεὶ οὐκ ἄρα μέλλον ἔγωγε  
 νοστήσας οἰκόνδε φίλην ἐς πατρίδα γαῖαν  
 εὑφρανέειν ἄλοχόν τε φίλην καὶ νήπιον υἱόν.”

ῶς φάτο· τὸν δ' οὖ τι προσέφη κορυθαίολος Ἐκτωρ,  
 ἀλλὰ παρήιξεν, λελιημένος ὅφρα τάχιστα  
 ὥσαιτ' Ἀργείους, πολέων δ' ἀπὸ θυμὸν ἔλοιτο. 690

οἱ μὲν ἄρ' ἀντίθεον Σαρπηδόνα δῖοι ἔταιροι  
εἴσαν ὑπ' αἰγιόχοιο Διὸς περικαλλέι φηγῷ·  
ἐκ δ' ἄρα οἱ μηροῦ δόρυ μείλινον ὥστε θύραζε  
ἴφθιμος Πελάγων, ὃς οἱ φίλοι ἦεν ἔταιρος. 695  
τὸν δ' ἔλιπε ψυχή, κατὰ δ' ὁφθαλμῶν κέχυτ' ἀχλύς.  
αὗτις δ' ἀμπινύνθη, περὶ δὲ πνοιὴν Βορέαο  
ζώγρει ἐπιπνείουσα κακῶς κεκαφηότα θυμόν.

'Αργεῖοι δ' ὑπ' "Αρηι καὶ "Εκτορι χαλκοκορυστῆ  
οὔτε ποτὲ προτρέποντο μελαινάων ἐπὶ νηῶν 700  
οὔτε ποτ' ἀντεφέροντο μάχῃ, ἀλλ' αἰὲν ὅπίσσω  
χάζονθ', ως ἐπύθοντο μετὰ Τρώεσσιν "Αρηα.

ἔνθα τίνα πρῶτον, τίνα δ' ὕστατον ἐξενάριξαν  
"Εκτωρ τε Πριάμοιο πáις καὶ χάλκεος "Αρης;  
ἀντίθεον Τεύθραντ', ἐπὶ δὲ πλήξιππον 'Ορέστην, 705  
Τρῆχόν τ' αἰχμητὴν Λίτωλιον, Οἰνόμαόν τε,  
Οἰνοπίδην θ' "Ελενον, καὶ 'Ορέσβιον αἰολομίτρην,  
ὅς δέ ἐν "Τλη ναίεσκε μέγα πλούτοιο μεμηλώς,  
λίμνη κεκλιμένος Κηφισίδι· πὰρ δέ οἱ ἄλλοι  
ναῖον Βοιωτοί, μάλα πίονα δῆμον ἔχοντες. 710

τοὺς δ' ως οὖν ἐνόησε θεὰ λευκώλενος "Ηρη  
'Αργείους ὀλέκοντας ἐνὶ κρατερῇ ὑσμίνῃ,  
αὐτίκ' 'Αθηναίην ἐπεα πτερόεντα προσηύδα.  
" ὡ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη,  
ἢ δέ ἄλιον τὸν μῦθον ὑπέστημεν Μενελάῳ, 715  
"Ιλιον ἐκπέρσαντ' εὐτεύχεον ἀπονέεσθαι,  
εἰ οὕτω μαίνεσθαι ἐάσομεν οὐλον "Αρηα.  
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα θούριδος ἀλκῆς."

ως ἔφατ', οὐδ' ἀπίθησε θεὰ γλαυκῶπις 'Αθήνη.  
ἡ μὲν ἐποιχομένη χρυσάμπυκας ἔντυεν ἵππους 720

"Ηρη πρέσβα θεά, θυγάτηρ μεγάλοιο Κρύνοιο·

"ΙΙβη δ' ἀμφ' ὁχέεσσι θοῶς βάλε καμπύλα κύκλα,  
χάλκεα ὀκτάκυνημα, σιδηρέω ἄξονι ἀμφίσ.

τῶν δὲ τοι χρυσέη ἵτυς ἄφθιτος, αὐτὰρ ὑπερθεν  
χάλκε' ἐπίσσωτρα προσαρηρότα, θαῦμα ἰδέσθαι· 725  
πλῆμναι δ' ἀργύρου εἰσὶ περιδρομοι ἀμφοτέρωθεν.  
δίφρος δὲ χρυσέοισι καὶ ἀργυρέοισιν ἴμâσιν  
ἐντέταται, δοιαὶ δὲ περιδρομοι ἄντυγές εἰσιν.

τοῦ δ' ἔξ ἀργύρεος ρύμὸς πέλεν· αὐτὰρ ἐπ' ἄκρῳ  
δῆσε χρύσειον καλὸν ζυγόν, ἐν δὲ λέπαδνα 730  
κάλ' ἔβαλε, χρύσει. ὑπὸ δὲ ζυγὸν ἥγαγεν "Ηρη  
ἴππους ὡκύποδας, μεμαυῖ ἔριδος καὶ ἀυτῆς.

αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,  
πέπλον μὲν κατέχενεν ἔανὸν πατρὸς ἐπ' οὔδει,  
ποικίλον, ὃν ρ' αὐτὴ ποιήσατο καὶ κάμε χερσίν. 735  
ἡ δὲ χιτῶν ἐνδῦσα Διὸς νεφεληγερέταο  
τεύχεσιν ἐς πόλεμον θωρήσσετο δακρυόεντα.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετ' αἰγίδα θυσσανόεσσαν  
δεινήν, ἦν πέρι μὲν πάντη φόβος ἐστεφάνωται,  
ἐν δ' ἔρις, ἐν δ' ἀλκή, ἐν δὲ κρυόεσσα ἰωκή, 740  
ἐν δέ τε Γοργείη κεφαλὴ δεινοῖο πελώρου,  
δεινή τε σμερδνή τε, Διὸς τέρας αἰγιόχοιο.

κρατὶ δ' ἐπ' ἀμφίφαλον κυνέην θέτο τετραφάληρον  
χρυσείην, ἑκατὸν πολίων πρυλέεσσ' ἀραρυῖαν.

ἐς δ' ὅχεα φλόγεα ποσὶ βήσετο, λάζετο δ' ἔγχος 745  
βριθὺ μέγα στιβαρόν, τῷ δάμνησι στίχας ἀνδρῶν  
ἥρωων, τοῖσίν τε κοτέσσεται ὀβριμοπάτρη.

"Ηρη δὲ μάστιγι θοῶς ἐπεμαίετ' ἄρ' οἴππους.

αὐτόμαται δὲ πύλαι μύκον οὐρανοῦ, ἂς ἔχον ὥραι,

τῆς ἐπιτέτραπται μέγας οὐρανὸς Οὔλυμπός τε,      750  
 ἥμεν ἀνακλῦναι πυκνὸν νέφος ἥδ' ἐπιθεῖναι.  
 τῇ ρά δι' αὐτῶν κεντρηνεκέας ἔχον ἵππους.  
 εὗρον δὲ Κρονίωνα θεῶν ἄτερ ἥμενον ἄλλων  
 ἀκροτάτη κορυφῇ πολυδειράδος Οὔλυμποιο.  
 ἐνθ' ἵππους στήσασα θεὰ λευκώλενος "Ηρη  
 Ζῆν' ὑπατον Κρονίδην ἐξείρετο καὶ προσέειπεν  
 "Ζεῦ πάτερ, οὐ νεμεσίζῃ" Αρει τάδε καρτερὰ ἔργα,  
 δσσάτιόν τε καὶ οἶνον ἀπώλεσε λαὸν 'Αχαιῶν  
 μάψ, ἀτὰρ οὐ κατὰ κόσμον, ἐμοὶ δ' ἄχος; οἱ δὲ ἔκηλοι  
 τέρπονται Κύπρις τε καὶ ἀργυρότοξος 'Απόλλων      760  
 ἄφρονα τοῦτον ἀνέντες, ὃς οὖ τινα οἶδε θέμιστα.  
 Ζεῦ πάτερ, ἡ ρά τί μοι κεχολώσεαι, αἴ κεν "Αρηα  
 λυγρῶς πεπληγυῖα μάχης ἐξαποδίωμαι;"

τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς  
 "ἄγρει μάν οἱ ἐπορσον 'Αθηναίην ἀγελείην,      765  
 ἦ ἐ μάλιστ' εἴωθε κακῆς ὀδύνησι πελάζειν."

ώς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος "Ηρη,  
 μάστιξεν δ' ἵππους· τὼ δ' οὐκ ἀκοντε πετέσθην  
 μεσσηγὺς γαίης τε καὶ οὐρανοῦ ἀστερόεντος.  
 ὅσσον δ' ἡροειδὲς ἀνὴρ ἴδεν ὀφθαλμοῖσιν      770  
 ἥμενος ἐν σκοπιῇ, λεύσσων ἐπὶ οἴνοπα πόντον,  
 τόσσον ἐπι θρώσκουσι θεῶν ὑψηχέες ἵπποι.  
 ἀλλ' ὅτε δὴ Τροίην ἴξον ποταμώ τε ρέοντε,  
 ἥχι ροὰς Σιμόεις συμβάλλετον ἥδε Σκάμανδρος,  
 ἐνθ' ἵππους ἐστησε θεὰ λευκώλενος "Ηρη      775  
 λύσασ' ἐξ ὀχέων, περὶ δ' ἡέρα πουλὺν ἔχενεν·  
 τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.  
 αἱ δὲ βάτην, τρήρωσι πελειάσιν ἰθμαθ' ὄμοιαι,

ἀνδράσιν Ἀργείοισιν ἀλεξέμεναι μεμανῖαι.  
 ἀλλ' ὅτε δή ρ' ἵκανον ὅθι πλεῖστοι καὶ ἄριστοι      780  
 ἔστασαν, ἀμφὶ βίην Διομήδεος ἵπποδάμοιο  
 εἰλόμενοι, λείουσιν ἐοικότες ὡμοφάγοισιν  
 ἥ συσὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν,  
 ἔνθα στᾶσ' ἥνσε θεὰ λευκώλενος Ἡρη,  
 Στέντορι εἰσαμένη μεγαλήτορι χαλκεοφώνῳ,      785  
 ὃς τόσον αὐδήσασχ' ὅσον ἄλλοι πεντήκοντα.  
 “ αἰδώς, Ἀργεῖοι, κάκ' ἐλέγχεα, εἶδος ἀγητοί.  
 ὅφρα μὲν ἐς πόλεμον πωλέσκετο δῆος Ἀχιλλεύς,  
 οὐδέ ποτε Τρῷες πρὸ πυλάων Δαρδανιάων  
 οἴχνεσκον· κείνου γὰρ ἐδείδισαν ὅβριμον ἔγχος.      790  
 νῦν δὲ ἔκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται.”  
 ὡς εἰποῦσ’ ὥτρυνε μένος καὶ θυμὸν ἔκάστου.  
 Τυδεῖδη δ' ἐπόρωντε θεὰ γλαυκῶπις Ἀθήνη.  
 εὗρε δὲ τόν γε ἄνακτα παρ' ἵπποισιν καὶ ὅχεσφιν  
 ἐλκος ἀναψύχοντα, τό μιν βάλε Πάνδαρος ἵω.      795  
 ιδρὼς γάρ μιν ἐτειρεν ὑπὸ πλατέος τελαμῶνος  
 ἀσπίδος εὐκύκλου· τῷ τείρετο, κάμνε δὲ χεῖρα,  
 ἀν δ' ἵσχων τελαμῶνα κελαινεφὲς αἷμ' ἀπομόργνυ.  
 ἵππείον δὲ θεὰ ζυγοῦ ἦψατο, φώνησέν τε  
 “ἥ ὀλίγον οἱ παῖδα ἐοικότα γείνατο Τυδεύς.      800  
 Τυδεύς τοι μικρὸς μὲν ἔην δέμας, ἀλλὰ μαχητής.  
 καὶ ρ' ὅτε πέρ μιν ἐγὼ πολεμίζειν οὐκ εἴασκον  
 οὐδ' ἐκπαιφάσσειν, ὅτε τ' ἥλυθε νόσφιν Ἀχαιῶν  
 ἄγγελος ἐς Θήβας πολέας μετὰ Καδμείωνας.  
 δαίνυσθαί μιν ἄνωγον ἐνὶ μεγάροισιν ἔκηλον.      805  
 αὐτὰρ ὁ θυμὸν ἔχων ὃν καρτερόν, ὡς τὸ πάρος περ,  
 κούρους Καδμείων προκαλίζετο, πάντα δ' ἐνίκα

[ρήιδίως· τοίη οἱ ἐγὼν ἐπιτάρροθος ἦα].

σοὶ δ' ἦ τοι μὲν ἐγὼ παρά θ' ἵσταμαι ἡδὲ φυλάσσω,  
καί σε προφρονέως κέλομαι Τρώεσσι μάχεσθαι. 810  
ἀλλά σεν ἦ κάματος πολυνᾶιξ γυνῖα δέδυκεν,  
ἢ νύ σέ που δέος ἵσχει ἀκήριον. οὐδὲ γ' ἔπειτα  
Τυδέος ἔκγονός ἐσσι δαΐφρονος Οἰνεῖδαο."

τὴν δ' ἀπαμειβόμενος προσέφη κρατερὸς Διομῆδης  
“γιγνώσκω σε, θεὰ θύγατερ Διὸς αἰγιόχοιο. 815  
τῷ τοι προφρονέως ἐρέω ἔπος οὐδ' ἐπικεύσω.  
οὔτε τί με δέος ἵσχει ἀκήριον οὔτε τις ὄκνος,  
ἀλλ' ἔτι σέων μέμνημαι ἐφετμέων, ἃς ἐπέτειλας.  
οὐ μ' εἴας μακάρεσσι θεοῖς ἀντικρὺ μάχεσθαι  
τοῖς ἄλλοις· ἀτὰρ εἴ κε Διὸς θυγάτηρ Ἀφροδίτη 820  
ἔλθησ' ἐς πόλεμον, τήν γ' οὐτάμεν ὁξεῖ χαλκῷ.  
τοῦνεκα νῦν αὐτός τ' ἀναχάζομαι ἡδὲ καὶ ἄλλους  
Ἀργείους ἐκέλευσα ἀλήμεναι ἐνθάδε πάντας.  
γιγνώσκω γὰρ Ἀρηα μάχην ἀνὰ κοιρανέοντα.”

τὸν δ' ἥμείβετ' ἔπειτα θεὰ γλαυκῶπις Ἀθήνη 825  
“Τυδεῖδη Διόμηδες, ἐμῷ κεχαρισμένε θυμῷ,  
μήτε σύ γ' Ἀρηα τό γε δείδιθι μήτε τιν' ἄλλον  
ἀθανάτων· τοίη τοι ἐγὼν ἐπιτάρροθος εἰμι.  
ἀλλ' ἄγ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους,  
τύψον δὲ σχεδίην, μηδ' ἄζεο θοῦρον Ἀρηα 830  
τοῦτον μαινόμενον, τυκτὸν κακόν, ἀλλοπρόσαλλον,  
ὅς πρώην μὲν ἐμοί τε καὶ Ἡρη στεῦτ' ἀγορεύων  
Τρωσὶ μαχήσεσθαι, ἀτὰρ Ἀργείοισιν ἀρήξειν,  
νῦν δὲ μετὰ Τρώεσσιν ὅμιλεῖ, τῶν δὲ λέλασται.”

ῶς φαμένη Σθένελον μὲν ἀφ' ἵππων ὥσε χαμᾶζε, 835  
χειρὶ πάλιν ἐρύσασ'. ὁ δ' ἄρ' ἐμμαπέως ἀπόρουσεν.

ἡ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον  
ἐμμεμαυῖα θεά. μέγα δ' ἔβραχε φῆγινος ἄξων  
βριθοσύνη· δεινὴν γὰρ ἄγεν θεὸν ἀνδρα τ' ἄριστον.  
λάζετο δὲ μάστιγα καὶ ἡνία Παλλὰς Ἀθήνη· 840  
ἀντίκ' ἐπ' Ἀρηι πρώτῳ ἔχε μώνυχας ἵππους.  
ἢ τοι ὁ μὲν Περίφαντα πελώριον ἔξενάριζεν,  
Λίτωλῶν ὅχ' ἄριστον, Ὁχησίου ἀγλαὸν υἱόν.  
τὸν μὲν Ἀρης ἐνάριζε μιαιφόνος· αὐτὰρ Ἀθήνη  
δῦν Ἀιδος κυνέην, μή μιν ἴδοι ὄβριμος Ἀρης. 845  
ώς δὲ ἴδε βροτολοιγὸς Ἀρης Διομήδεα δῖον,  
ἢ τοι ὁ μὲν Περίφαντα πελώριον αὐτόθ' ἔασεν  
κεῖσθαι, ὅθι πρῶτον κτείνων ἔξαινυτο θυμόν,  
αὐτὰρ ὁ βῆ ρ' οὐδὲν Διομήδεος ἵπποδάμοιο.  
οἵ δ' ὅτε δὴ σχεδὸν ἥσαν ἐπ' ἀλλήλοισιν ἰόντες, 850  
πρόσθεν Ἀρης ὡρέξαθ' ὑπὲρ ζυγὸν ἡνία θ' ἵππων  
ἔγχει χαλκείω, μεμαῶς ἀπὸ θυμὸν ἐλέσθαι.  
καὶ τό γε χειρὶ λαβοῦσα θεὰ γλαυκῶπις Ἀθήνη  
ῶσεν ὑπὲκ δίφροιο ἐτώσιον ἀιχθῆναι.  
δεύτερος αὖθ' ὡρμᾶτο βοὴν ἀγαθὸς Διομήδης 855  
ἔγχει χαλκείω· ἐπέρεισε δὲ Παλλὰς Ἀθήνη  
νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.  
τῇ ρά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν,  
ἐκ δὲ δόρυ σπάσεν αὗτις. ὁ δ' ἔβραχε χάλκεος Ἀρης,  
ὅσσον τ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι 860  
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἀρης.  
τοὺς δ' ἄρ' ὑπὸ τρόμος εἶλεν Ἀχαιούς τε Τρῶάς τε  
δείσαντας· τόσον ἔβραχ' Ἀρης ἄτος πολέμοιο.  
οἴη δ' ἐκ νεφέων ἐρεβεννὴ φαίνεται ἀήρ  
καύματος ἔξ ἀνέμοιο δυσαέος ὀρυνμένοιο, 865

τοῖος Τυδεῖδη Διομήδεϊ χάλκεος Ἀρης  
 φαίνεθ' δμοῦ νεφέεσσιν ἵων εἰς οὐρανὸν εὔρυν.  
 καρπαλίμως δ' ἵκανε θεῶν ἔδος, αἰπὺν Ὀλυμπον,  
 πὰρ δὲ Διὶ Κρονίωνι καθέζετο θυμὸν ἀχεύων,  
 δεῖξεν δ' ἄμβροτον αἷμα καταρρέον ἐξ ὡτειλῆς, 870  
 καὶ ρ' ὀλοφυρόμενος ἔπεια πτερόεντα προσηύδα.  
 “Ζεῦ πάτερ, οὐ νεμεσίζῃ ὅρῶν τάδε καρτερὰ ἔργα;  
 αἰεὶ τοι ρίγιστα θεοὶ τετληότες εἰμέν  
 ἀλλήλων ἴότητι, χάριν ἄνδρεσσι φέροντες.  
 σοὶ πάντες μαχόμεσθα· σὺ γὰρ τέκες ἄφρονα κούρην,  
 οὐλομένην, ἥ τ' αἰὲν ἀήσυλα ἔργα μέμηλεν. 876  
 ἄλλοι μὲν γὰρ πάντες, ὅσοι θεοί εἰσ' ἐν Ὀλύμπῳ,  
 σοί τ' ἐπιπείθονται καὶ δεδμήμεσθα ἔκαστος·  
 ταύτην δ' οὕτ' ἔπει προτιβάλλεαι οὔτε τι ἔργῳ,  
 ἀλλ' ἀνιεῖς, ἐπεὶ αὐτὸς ἐγείναο παῖδ' ἀίδηλον. 880  
 ἥ νῦν Τυδέος υἱὸν ὑπερφίαλον Διομήδεα  
 μαργαίνειν ἀνέηκεν ἐπ' ἀθανάτοισι θεοῖσιν.  
 Κύπριδα μὲν πρῶτον σχεδὸν οὕτασε χεῖρ' ἐπὶ καρπῷ,  
 αὐτὰρ ἐπειτ' αὐτῷ μοι ἐπέσσυτο δαίμονι ἵσος.  
 ἄλλα μ' ὑπήνεικαν ταχέες πόδες· ἥ τέ κε δηρόν 885  
 αὐτοῦ πήματ' ἐπασχον ἐν αἰνῆσιν νεκάδεσσιν,  
 ἥ κε ζῶς ἀμενηνὸς ἔα χαλκοῖο τυπῆσιν.”

τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη νεφεληγερέτα Ζεύς  
 “μή τί μοι, ἄλλοπρόσαλλε, παρεζόμενος μινύριζε.  
 ἔχθιστος δέ μοι ἐσσι θεῶν οἱ Ὀλυμπον ἔχουσιν. 890  
 αἰεὶ γάρ τοι ἔρις τε φίλη πόλεμοί τε μάχαι τε.  
 μητρός τοι μένος ἐστὶν ἀάσχετον, οὐκ ἐπιεικτόν,  
 Ἡρης· τὴν μὲν ἐγὼ σπουδῇ δάμνημ' ἐπέεσσιν.  
 τῷ σ' δίω κείνης τάδε πάσχειν ἐννεσίησιν.

ἀλλ' οὐ μάν σ' ἔτι δηρὸν ἀνέξομαι ἄλγε ἔχοντα. 895  
 ἐκ γὰρ ἐμὲν γένος ἐσσί, ἐμοὶ δέ σε γείνατο μήτηρ.  
 εἰ δέ τεν ἐξ ἄλλου γε θεῶν γένευ ὅδ' ἀίδηλος,  
 καί κεν δὴ πάλαι ἥσθα ἐνέρτερος Οὐρανιώνων.”

ὡς φάτο, καὶ Παιήον' ἀνώγειν ἴήσασθαι.  
 τῷ δ' ἐπὶ Παιήων ὁδυνήφατα φάρμακα πάσσων 900  
 ἡκέσατ'. οὐ μὲν γάρ τι καταθνητός γ' ἐτέτυκτο.  
 ὡς δ' ὅτ' ὁπὸς γάλα λευκὸν ἐπειγόμενος συνέπηξεν  
 ὑγρὸν ἔόν, μάλα δ' ὡκα περιτρέφεται κυκώντι,  
 ὡς ἄρα καρπαλίμως ἴήσατο θοῦρον "Αρηα.  
 τὸν δ' "Ηβη λοῦσεν, χαρίεντα δὲ εἴματα ἔσσεν. 905  
 πὰρ δὲ Διὶ Κρονίωνι καθέζετο κύδει γαίων.

αἱ δ' αὗτις πρὸς δῶμα Διὸς μεγάλοιο νέοντο,  
 "Ηρη τ' Ἀργείη καὶ Ἀλαλκομενῆς Ἀθήνη,  
 παύσασαι βροτολοιγὸν "Αρην ἀνδροκτασιάων.

## ΙΛΙΑΔΟΣ Ζ.

"Εκτορος καὶ Ἀνδρομάχης ὄμιλία.

Τρώων δ' οἰώθη καὶ Ἀχαιῶν φύλοπις αἰνή.  
 πολλὰ δ' ἄρ' ἐνθα καὶ ἐνθ' ἵθυσε μάχη πεδίοιο  
 ἀλλήλων ἵθυνομένων χαλκήρεα δούρα,  
 μεσσηγὺς Σιμόεντος ἵδε Ξάνθοιο ρόάων.

Λῖας δὲ πρῶτος Τελαμώνιος, ἔρκος Ἀχαιῶν, 5  
 Τρώων ρῆξε φάλαγγα, φόως δ' ἐτάροισιν ἔθηκεν,  
 ἄνδρα βαλὼν ὃς ἄριστος ἐνὶ Θρήκεσσι τέτυκτο,

υἱὸν Ἐυστσώρου Ἀκάμαιντ' ἡγύ τε μέγαν τε.  
 τόν δὲ ἔβαλε πρῶτος κόρυθος φάλον ἵπποδασείης,  
 ἐν δὲ μετώπῳ πῆξε, πέρησε δὲ ἄρ' ὀστέον εἴσω  
 αἰχμὴ χαλκείη· τὸν δὲ σκότος ὅσσε κάλυψεν.  
 "Ἄξυλον δὲ ἄρ' ἔπειφνε βοὴν ἀγαθὸς Διομήδης  
 Τευθρανίδην, ὃς ἔναιεν ἐνκτιμένη ἐν Ἀρίσβῃ  
 ἀφνειὸς βιότοιο, φίλος δὲ ἡνὶ ἀνθρώποισιν·  
 πάντας γὰρ φιλέεσκεν ὁδῷ ἔπι οἰκία ναίων.  
 ἀλλά οἱ οὓς τις τῶν γε τότε ἥρκεσε λυγρὸν ὄλεθρον  
 πρόσθεν ὑπαντιάσας, ἀλλ' ἄμφω θυμὸν ἀπηύρα,  
 αὐτὸν καὶ θεράποντα Καλήσιον, ὃς ἡα τόθεν ἵππων  
 ἔσκεν ὑφηνίοχος· τῷ δὲ ἄμφω γαῖαν ἐδύτην.

Δρῆσον δὲ Εὐρύαλος καὶ Ὁφέλτιον ἔξενάριξεν·  
 βῆ δὲ μετ' Αἴσηπον καὶ Πήδασον, οὓς ποτε νύμφη  
 νηὶς Ἀβαρβαρέη τέκεν ἀμύμονι Βουκολίωνι.  
 Βουκολίων δὲ ἡνὶς ἀγανοῦ Λαομέδοντος  
 πρεσβύτατος γενεῆ, σκότιον δέ ἐγείνατο μήτηρ·  
 ποιμαίνων δὲ ἐπ' ὕεστι μίγη φιλότητι καὶ εὐνῇ,  
 ἡ δὲ ὑποκυσαμένη διδυμάονε γείνατο παῖδε.  
 καὶ μὲν τῶν ὑπέλυσε μένος καὶ φαίδιμα γυνῖα  
 Μηκιστηιάδης, καὶ ἀπ' ὥμων τεύχει ἐσύλα.  
 Ἀστύαλον δὲ ἄρ' ἔπειφνε μενεπτόλεμος Πολυποίτης·  
 Πιδύτην δὲ Ὁδυσεὺς Περκώσιον ἔξενάριξεν  
 ἔγχει χαλκείω, Τεῦκρος δὲ Ἀρετάονα δῖον.  
 Ἀντίλοχος δὲ Ἀβληρον ἐνήρατο δουρὶ φαεινῷ  
 Νεστορίδης, Ἐλατον δὲ ἄναξ ἀνδρῶν Ἀγαμέμνων·  
 ναῖε δὲ Σατνιόεντος ἐνρρείταο παρ' ὄχθας  
 Πήδασον αἰπεινήν. Φύλακον δὲ Λήιτος ἥρως  
 φεύγοντε· Εὐρύπυλος δὲ Μελάνθιον ἔξενάριξεν.

"Αδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος  
ζωὸν ἔλ·· ἵππω γάρ οἱ ἀτυζομένω πεδίοιο  
ὅζω ἔνι βλαφθέντε μυρικίνῳ, ἀγκύλον ἄρμα  
ἄξαντ' ἐν πρώτῳ ρυμῷ αὐτῷ μὲν ἐβήτην  
πρὸς πόλιν, ἥ περ οἱ ἄλλοι ἀτυζόμενοι φοβέοντο,  
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη  
πρηνῆς ἐν κονίησιν ἐπὶ στόμα. πὰρ δέ οἱ ἔστη  
'Ατρεΐδης Μενέλαος ἔχων δολιχόσκιον ἔγχος.

"Αδρηστος δ' ἄρ' ἔπειτα λαβὼν ἐλλίσσετο γούνων. 45  
“ζώγρει, 'Ατρέος νίέ, σὺ δ' ἄξια δέξαι αἴποινα.  
πολλὰ δ' ἐν ἀφνειοῦ πατρὸς κειμήλια κεῖται,  
χαλκός τε χρυσός τε πολύκμητός τε σίδηρος,  
τῶν κέν τοι χαρίσαιτο πατὴρ ἀπερείσι ἄποινα,  
εἴ κεν ἐμὲ ζωὸν πεπύθοιτ' ἐπὶ νηυσὶν 'Αχαιῶν.” 50

ώς φάτο, τῷ δ' ἄρα θυμὸν ἐνὶ στήθεσσιν ἔπειθεν  
καὶ δή μιν τάχ' ἔμελλε θοὰς ἐπὶ νῆας 'Αχαιῶν  
δώσειν ω̄ θεράποντι καταξέμεν· ἀλλ' 'Αγαμέμνων  
ἀντίος ἦλθε θέων, καὶ ὅμοκλήσας ἔπος ηὔδα.

“ὦ πέπον, ὦ Μενέλαε, τίη δὲ σὺ κήδεαι οὕτως  
ἀνδρῶν; ἥ σοὶ ἄριστα πεποίηται κατὰ οἶκον  
πρὸς Τρώων· τῶν μή τις ὑπεκφύγοι αἰπὺν ὅλεθρον  
χεῖράς θ' ἡμετέρας· μηδ' ὅν τινα γαστέρι μήτηρ  
κοῦρον ἔόντα φέροι, μηδ' ὃς φύγοι, ἀλλ' ἄμα πάντες  
'Ιλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.” 60

ώς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως  
αἴσιμα παρειπών· ὁ δ' ἀπὸ ἔθεν ὕστατο χειρί<sup>ηρω'</sup> "Αδρηστον. τὸν δὲ κρείων 'Αγαμέμνων  
οὕτα κατὰ λαπάρην· ὁ δ' ἀνετράπετ', 'Ατρεΐδης δέ  
λὰξ ἐν στήθεσι βὰς ἐξέσπασε μείλινον ἔγχος. 65

Νέστωρ δ' Ἀργείοισιν ἐκέκλετο μακρὸν ἀύσας  
 “ὦ φίλοι οἵρωες Δαναοί, θεράποντες Ἀρηος,  
 μή τις νῦν ἐνάρων ἐπιβαλλόμενος μετόπισθεν  
 μιμνέτω, ὡς κεν πλεῖστα φέρων ἐπὶ νῆας ἵκηται,  
 ἀλλ' ἄνδρας κτείνωμεν. ἐπειτα δὲ καὶ τὰ ἔκηλοι 70  
 νεκροὺς ἀμ πεδίον συλήσετε τεθνητας.”

ὦς εἰπὼν ὕτρυνε μένος καὶ θυμὸν ἐκάστου.  
 ἐνθα κεν αὐτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν  
 “Ιλιον εἰσανέβησαν ἀναλκείησι δαμέντες,  
 εὶ μὴ ἄρ' Αἰνείᾳ τε καὶ Ἐκτορι εἶπε παραστάς 75  
 Πριαμίδης Ἐλενος, οἰωνοπόλων ὅχ' ἄριστος,  
 “Αἰνεία τε καὶ Ἐκτορ, ἐπεὶ πόνος ὕμι μάλιστα  
 Τρώων καὶ Λυκίων ἐγκέκλιται, οὕνεκ' ἄριστοι  
 πᾶσαν ἐπ' ίθύν ἐστε μάχεσθαι τε φρονέειν τε,  
 στῆτ' αὐτοῦ, καὶ λαὸν ἐρυκάκετε πρὸ πυλάων 80  
 πάντῃ ἐποιχόμενοι, πρὶν αὐτὸν ἐν χερσὶ γυναικῶν  
 φεύγοντας πεσέειν, δηίοισι δὲ χάρμα γενέσθαι.  
 αὐτὰρ ἐπεί κε φάλαγγας ἐποτρύνητον ἀπάσας,  
 ἡμεῖς μὲν Δαναοῖσι μαχησόμεθ' αὐθι μένοντες,  
 καὶ μάλα τειρόμενοί περ ἀναγκαίη γὰρ ἐπείγει. 85  
 “Ἐκτορ, ἀτὰρ σὺ πόλινδε μετέρχεο, εἰπὲ δ' ἐπειτα  
 μητέρι σῇ καὶ ἐμῇ. ἡ δὲ ξυνάγουσα γεραιάς  
 νηὸν Ἀθηναίης γλαυκώπιδος ἐν πόλει ἄκρῃ,  
 οἴξασα κληῆδι θύρας ιεροῦ δόμοιο,  
 πέπλον, ὃ οἱ δοκέει χαριέστατος ἥδε μέγιστος 90  
 εἶναι ἐνὶ μεγάρῳ καὶ οἱ πόλὺ φίλτατος αὐτῇ,  
 θεῖναι Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,  
 καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
 ἦνις ἥκέστας ιερευσέμεν, αἴ κ' ἐλεήσῃ

ᾶστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα,

95

αἱ̄ κεν Τυδέος υἱὸν ἀπόσχη Ἰλίου ἵρης,

ἄγριον αἰχμητήν, κρατερὸν μῆστωρα φόβοιο,

ὅν δὴ ἐγὼ κάρτιστον Ἀχαιῶν φημὶ γενέσθαι.

οὐδ' Ἀχιλῆά ποθ ὥδέ γ' ἐδείδιμεν, ὅρχαμον ἀνδρῶν,

100

ὅν πέρ φασι θεᾶς ἔξεμμεναι· ἀλλ' ὅδε λίην

μαίνεται, οὐδέ τίς οἱ δύναται μένος ἴσοφαρίζειν.”

ὣς ἔφαθ’, “Εκτωρ δ’ οὕ τι κασιγνήτῳ ἀπίθησεν.

αὐτίκα δ’ ἔξ ὁχέων σὺν τεύχεσιν ἀλτο χαμᾶζε,

πάλλων δ’ ὁξέα δοῦρε κατὰ στρατὸν ὥχετο πάντη

ὅτρύνων μαχέσασθαι, ἔγειρε δὲ φύλοπιν αἰνήν.

105

οἱ δ’ ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.

Ἀργεῖοι δ’ ὑπεχώρησαν, λῆξαν δὲ φόνοιο,

φὰν δέ τιν’ ἀθανάτων ἔξ οὐρανοῦ ἀστερόεντος

Τρωσὶν ἀλεξήσοντα κατελθέμεν· ὡς ἐλέλιχθεν.

“Εκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀύσας

110

“Τρῶες ὑπέρθυμοι τηλεκλειτοί τ’ ἐπίκουροι,

ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς,

ὅφρ’ ἀν ἐγὼ βείω προτὶ Ἰλιον, ἡδὲ γέρουσιν

εἴπω βουλευτῆσι καὶ ἡμετέρης ἀλόχοισιν

δαιμοσιν ἀρήσασθαι, ὑποσχέσθαι δ’ ἑκατόμβας.”

115

ὣς ἕρα φωνήσας ἀπέβη κορυθαίολος “Εκτωρ.

ἀμφὶ δέ μιν σφυρὰ τύπτε καὶ αὐχένα δέρμα κελαινόν,

ἄντυξ ἡ πυμάτη θέεν ἀσπίδος ὁμφαλοέσσης.

Ιλαῦκος δ’ Ἰππολόχοιο πάις καὶ Τυδέος υἱός

ἐς μέσον ἀμφοτέρων συνιτην μεμαῶτε μάχεσθαι.

120

οἱ δ’ ὅτε δὴ σχέδιον ἦσαν ἐπ’ ἀλλήλοισιν ιόντες,

τὸν πρότερος προσέειπε βοην ἀγάθος Διομήδης

“τίς δὲ σύ ἔσσι, φέριστε, καταθυητῶν ἀνθρώπων;

οὐ μὲν γάρ ποτ' ὅπωπα μάχῃ ἔνι κυδιαιείρη  
 τὸ πρίν· ἀτὰρ μὲν νῦν γε πολὺ προβέβηκας ἀπάντων  
 σῷ θάρσει, ὅ τ' ἐμὸν δολιχόσκιον ἔγχος ἔμεινας. 126  
 δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν.  
 εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας,  
 οὐκ ἀν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην.  
 οὐδὲ γὰρ οὐδὲ Δρύαντος νιὸς κρατερὸς Λυκόοργος 130  
 δὴν ἦν, ὃς ῥα θεοῖσιν ἐπουρανίοισιν ἔριζεν,  
 ὃς ποτε μαινομένοιο Διωνύσοιο τιθῆνας  
 σεῦ κατ' ἡγάθεον Νυσήιον· αἱ δ' ἄμα πᾶσαι  
 θύσθλα χαμαὶ κατέχενται, ὑπ' ἀνδροφόνοιο Λυκούργου  
 θεινόμεναι βουπλῆγι. Διώνυσος δὲ φοβηθείς 135  
 δύσεθ' ἀλὸς κατὰ κῦμα, Θέτις δ' ὑπεδέξατο κόλπῳ  
 δειδιότα· κρατερὸς γὰρ ἔχε τρόμος ἀνδρὸς ὄμοκλῆ.  
 τῷ μὲν ἔπειτ' ὁδύσταντο θεοὶ ῥεῖα ζώοντες,  
 καί μιν τυφλὸν ἔθηκε Κρόνου παῖς· οὐδ' ἄρ' ἔτι δὴν  
 ἦν, ἐπεὶ ἀθανάτοισιν ἀπήχθετο πᾶσι θεοῖσιν. 140  
 οὐδ' ἀν ἔγὼ μακάρεσσι θεοῖς ἔθέλοιμι μάχεσθαι.  
 εἰ δέ τις ἐσσι βροτῶν, οἱ ἀρούρης καρπὸν ἔδουσιν,  
 ἀσσον ἵθ', ὡς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι.”

τὸν δ' αὐθ' Ἱππολόχοιο προσηύδα φαίδιμος νιός  
 “Τυδεῖδη μεγάθυμε, τίη γενεὴν ἐρεείνεις; 145  
 οἵη περ φύλλων γενεή, τοίη δὲ καὶ ἀνδρῶν.  
 φύλλα τὰ μέν τ' ἀνεμος χαμάδις χέει, ἄλλα δέ θ' ὑλη  
 τηλεθώσα φύει, ἔαρος δ' ἐπιγίγνεται ὥρη·  
 ὡς ἀνδρῶν γενεὴ ἡ μὲν φύει ἡ δ' ἀπολήγει.  
 εἰ δ' ἔθέλεις καὶ ταῦτα δαήμεναι, ὅφρ' εὖ εἰδῆς  
 ἡμετέρην γενεὴν· πολλοὶ δέ μιν ἀνδρεῖς ἵσασιν· 150  
 ἔστι πόλις Ἔφύρη μυχῷ Ἀργεος ἵπποβότοιο,

ἔνθα δὲ Σίσυφος ἔσκεν, ὁ κέρδιστος γένετ' ἀνδρῶν,  
Σίσυφος Λιόλιδης· ὁ δ' ἄρα Γλαῦκον τέκεθ' υἱόν,  
αὐτὰρ Γλαῦκος ἔτικτεν ἀμύμονα Βελλεροφόντην. 155

τῷ δὲ θεοὶ κάλλος τε καὶ ἡνορέην ἐρατεινήν  
ὥπασαν. αὐτάρ οἱ Προῖτος κακὰ μῆσατο θυμῷ,  
ὅς ρ' ἐκ δήμου ἔλασσεν, ἐπεὶ πολὺ φέρτερος ἦεν,  
Ἀργείων· Ζεὺς γάρ οἱ ὑπὸ σκήπτρῳ ἐδάμασσεν.

τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ<sup>τ</sup> "Αντεια,  
κρυπταδίη φιλότητι μιγήμεναι· ἀλλὰ τὸν οὐ τι  
πεῖθ' ἀγαθὰ φρονέοντα δαιφρονα Βελλεροφόντην.

ἡ δὲ ψευσταμένη Προίτον βασιλῆα προσηύδα  
τεθναίης, ὡς Προῖτ', ἡ κάκτανε Βελλεροφόντην,  
ὅς μ' ἔθελεν φιλότητι μιγήμεναι οὐκ ἔθελούσῃ." 165

ὅς φάτο, τὸν δὲ ἄνακτα χόλος λάβεν, οἶνον ἄκουσεν.  
κτεῖναι μέν ρ' ἀλέεινε, σεβάσσατο γὰρ τό γε θυμῷ,  
πέμπε δέ μιν Λυκίηνδε, πόρεν δ' ὅ γε σήματα λυγρά,

γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά,  
δεῖξαι δ' ἡνώγειν φέρεινθερῷ ὅφρ' ἀπόλοιτο. 170

αὐτὰρ ὁ βῆ Λυκίηνδε θεῶν ὑπ' ἀμύμονι πομπῇ.

ἀλλ' ὅτε δὴ Λυκίην ἴξε Ξάνθον τε ρέοντα,  
προφρονέως μιν τīεν ἄναξ Λυκίης εὔρείης.

ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἵέρευσεν.

ἀλλ' ὅτε δὴ δεκάτη ἐφάνη ρόδοδάκτυλος ἡώς,  
καὶ τότε μιν ἐρέεινε καὶ ἥτεε σῆμα ἰδέσθαι,  
ὅ ττί ρά οἱ γαμβροῖο πάρα Προίτοιο φέροιτο. 175

αὐτὰρ ἐπεὶ δὴ σῆμα κακὸν παρεδέξατο γαμβροῦ,

πρῶτον μέν ρα Χίμαιραν ἀμαιμακέτην ἐκέλευσεν  
πεφνέμεν. ἡ δι<sup>τ</sup> ἄρ' ἔην θεῖον γένος, οὐδὲ ἀνθρώπων,  
πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα,

δεινὸν ἀποπνείουσα πυρὸς μένος αἰθομένοιο.  
 καὶ τὴν μὲν κατέπεφνε θεῶν τεράεσσι πιθήσας,  
 δεύτερον αὖ Σολύμοισι μαχήσατο κυδαλίμοισιν·  
 καρτίστην δὴ τὴν γε μάχην φάτο δύμεναι ἀνδρῶν. 185  
 τὸ τρίτον αὖ κατέπεφνεν Ἀμαζόνας ἀντιανείρας.  
 τῷ δ' ᾧ ἀνερχομένῳ πυκινὸν δόλον ἄλλον ὕφαινεν·  
 κρίνας ἐκ Λυκίης εὐρείης φῶτας ἀρίστους  
 εἶσε λόχον. τοὶ δ' οὗ τι πάλιν οἴκοῦδε νέοντο·  
 πάντας γὰρ κατέπεφνεν ἀμύλων Βελλεροφόντης. 190  
 ἄλλ' ὅτε δὴ γίγνωσκε θεοῦ γόνον ἦν ἔόντα,  
 αὐτοῦ μιν κατέρυκε. δίδου δ' ὅ γε θυγατέρα ἦν,  
 δῶκε δέ οἱ τιμῆς βασιληίδος ἥμισυ πάσης·  
 καὶ μέν οἱ Λύκιοι τέμενος τάμον ἔξοχον ἄλλων,  
 καλὸν φυταλιῆς καὶ ἀρούρης, ὅφρα νέμοιτο. 195  
 ἡ δ' ἔτεκε τρία τέκνα δαῖφροντι Βελλεροφόντη,  
 "Ισανδρόν τε καὶ Ἰππόλοχον καὶ Λαοδάμειαν.  
 Λαοδαμείῃ μὲν παρελέξατο μητίετα Ζεύς,  
 ἡ δ' ἔτεκ τάντιθεον Σαρπηδόνα χαλκοκορυστήν·  
 [ἄλλ' ὅτε δὴ καὶ κεῦνος ἀπήχθετο πᾶσι θεοῖσιν,  
 ἥ τοι ὁ κὰπ πεδίον τὸ Ἀλήιον οἶος ἀλάτο,  
 ὃν θυμὸν κατέδων, πάτον ἀνθρώπων ἀλεείνων,]  
 "Ισανδρον δέ οἱ υἱὸν Ἀρης ἀτος πολέμοιο  
 μαρνάμενον Σολύμοισι κατέκτανε κυδαλίμοισιν·  
 [τὴν δὲ χολωσαμένη χρυσήνιος Ἀρτεμις ἔκτα.] 205  
 Ἰππόλοχος δ' ἔμ' ἔτικτε, καὶ ἐκ τοῦ φημὶ γενέσθαι·  
 πέμπε δέ μ' ἐς Τροίην, καί μοι μάλα πάλλ' ἐπέτελλεν,  
 »αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων,  
 μηδὲ γένος πατέρων αἰσχυνέμεν, οἱ μέγ' ἀριστοι  
 ἔν τ' Ἐφύρῃ ἐγένοντο καὶ ἐν Λυκίῃ εὐρείη. 210  
 ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι."]

ώς φάτο, γηθησεν δὲ βοὴν ἀγαθὸς Διομήδης.  
ἔγχος μὲν κατέπηξεν ἐπὶ χθονὶ πουλυβοτείρῃ,  
αὐτὰρ ὁ μειλιχίοισι προσηύδα ποιμένα λαῶν.

· η ρά νύ μοι ξεῖνος πατρώιός ἐσσι παλαιός.

Οἰνεὺς γάρ ποτε δῖος ἀμύμονα Βελλεροφόντην  
ξείνιστ' ἐνὶ μεγάροισιν ἔείκοσιν ἥματ' ἐρύξας.

οἱ δὲ καὶ ἄλλήλοισι πόρον ξεινήια καλά·

Οἰνεὺς μὲν ζωστῆρα δίδου φοίνικι φαεινόν,

Βελλεροφόντης δὲ χρύσεον δέπας ἀμφικύπελλον,  
καί μιν ἔγὼ κατέλειπον ἵὸν ἐν δώμαστ' ἐμοῖσιν.

[Τυδέα δ' οὐ μέμνημαι, ἐπεί μ' ἔτι τυτθὸν ἐόντα  
κάλλιφ', ὅτ' ἐν Θήβησιν ἀπώλετο λαὸς Ἀχαιῶν.]

τῷ νῦν σοὶ μὲν ἔγὼ ξεῖνος φίλος Ἀργεῖ μέσσῳ  
εἰμί, σὺ δ' ἐν Λυκίῃ, ὅτε κεν τῶν δῆμον ἵκωμαι.  
ἔγχεα δ' ἄλλήλων ἀλεώμεθα καὶ δι' ὄμίλου·

πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι,  
κτείνειν ὅν κε θεός γε πόρη καὶ ποσσὶ κιχείω,  
πολλοὶ δ' αὖ σοὶ Ἀχαιοί, ἐναιρέμεν ὅν κε δύνηαι.  
τεύχεα δ' ἄλλήλοις ἐπαμείψομεν, ὅφρα καὶ οἴδε  
γνῶσιν ὅτι ξεῖνοι πατρώιοι εὐχόμεθ' εἶναι.”

ώς ἄρα φωνήσαντε, καθ' ἵππων ἀίξαντε  
χεῖράς τ' ἄλλήλων λαβέτην καὶ πιστώσαντο.  
ἔνθ' αὖτε Γλαύκω Κρονίδης φρένας ἐξέλετο Ζεύς,  
ὅς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἄμειβεν  
χρύσεα χαλκείων, ἐκατόμβοι' ἐννεαβοίων.

“Εκτωρ δ' ώς Σκαιάς τε πύλας καὶ φηγὸν ἵκανεν,  
ἀμφ' ἄρα μιν Τρώων ἄλοχοι θέον ἡδὲ θύγατρες  
εἰρύμεναι παῖδας τε κασιγνήτους τε ἔτας τε  
καὶ πόσιας. ὁ δ' ἐπειτα θεοῖς εὔχεσθαι ἀνώγει  
πάσας ἔξείης πολλῆσι δὲ κήδε' ἐφῆπτο.

215

220

225

230

235

241

ἀλλ' ὅτε δὴ Πριάμοιο δόμον περικαλλέ<sup>ε</sup> ἵκανεν,  
 ξεστῆς αἰθούσησι τετυγμένον — αὐτὰρ ἐν αὐτῷ  
 πεντήκοντ<sup>ά</sup> ἔνεσταν θάλαμοι ξεστοῖο λίθοιο,  
 πλησίοι ἀλλήλων δεδμημένοι· ἐνθα δὲ παῖδες  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.  
 κουράων δ' ἐτέρωθεν ἐναντίοι ἐνδοθεν αὐλῆς  
 δώδεκ<sup>ά</sup> ἔσταν τέγεοι θάλαμοι ξεστοῖο λίθοιο,  
 πλησίοι ἀλλήλων δεδμημένοι· ἐνθα δὲ γαμβροί  
 κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν.  
 ἐνθα οἱ ἡπιόδωρος ἐναντίη ἥλυθε μῆτηρ  
 Λαοδίκην ἐσάγουσα, θυγατρῶν εἶδος ἀρίστην,  
 ἐν τῷ ἄρα οἵ φῦ χειρί, ἔπος τῷ ἔφατ<sup>ε</sup>, ἐκ τῷ ὀνόμαζεν.  
 “τέκνον, τίπτε λιπὼν πόλεμον θρασὺν εὐλήλουθας;  
 ἦ μάλα δὴ τείρουσι δυσώνυμοι υἱες Ἀχαιῶν  
 μαρνάμενοι περὶ ἄστυ· σὲ δ' ἐνθάδε θυμὸς ἀνῆκεν  
 ἐλθόντ<sup>ά</sup> ἐξ ἄκρης πόλιος Διὸς χεῖρας ἀνασχεῖν.  
 ἀλλὰ μέν<sup>τ</sup>, ὅφρα κέ τοι μελιηδέα οἶνον ἐνείκω,  
 ὡς σπείσης Διὸς πατρὶ καὶ ἄλλοις ἀθανάτοισιν  
 πρῶτον, ἔπειτα δὲ καύτὸς ὀνήσεαι, αἴ κε πίγσθα,  
 ἀνδρὶ δὲ κέκμηστι μένος μέγα οἶνος ἀέξει,  
 ὡς τύνη κέκμηκας ἀμύνων σοῖσιν ἔτησιν.”

τὴν δ' ἡμείβετ<sup>ε</sup> ἔπειτα μέγας κορυθαίολος<sup>ς</sup> Εκτωρ  
 “μή μοι οἶνον ἀειρε μελίφρονα, πότνια μῆτερ,  
 μή μ' ἀπογυιώσῃς, μένεος δ' ἀλκῆς τε λάθωμαι.  
 χερσὶ δ' ἀνίπτοισιν Διὸς λείβειν αἴθοπα οἶνον  
 ἄζομαι· οὐδέ πη ἔστι κελαινεφέι Κρονίωνι  
 αἴματι καὶ λύθρῳ πεπαλαγμένον εὐχετάασθαι.  
 ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
 ἔρχεο σὺν θυέεσσιν, ἀολλίσσασα γεραιάς.

πέπλον δ', ὃς τίς τοι χαριέστατος ἡδὲ μέγιστος  
ἔστιν ἐνὶ μεγάρῳ καὶ τοι πολὺ φίλτατος αὐτῷ,  
τὸν θὲς Ἀθηναίης ἐπὶ γούνασιν ἡυκόμοιο,  
καὶ οἱ ὑποσχέσθαι δυοκαίδεκα βοῦς ἐνὶ νηῷ  
ἡνις ἡκέστας ἱερευσέμεν, αἴ κ' ἐλεήσῃ  
ἄστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα, 275  
αἴ κεν Τυδέος υἱὸν ἀπόσχῃ Ἰλίου ἥρης,  
ἄγριον αἰχμητήν, κρατερὸν μήστωρα φόβῳ.  
ἀλλὰ σὺ μὲν πρὸς νηὸν Ἀθηναίης ἀγελείης  
ἔρχεν· ἔγὼ δὲ Πάριν μετελεύσομαι, ὅφρα καλέσσω,  
αἴ κ' ἐθέλησ' εἰπόντος ἀκούειν. ὡς κέ οἱ αὖθι 281  
γαῖα χάνοι· μέγα γάρ μιν Ὁλύμπιος ἔτρεφε πῆμα  
Τρωσί τε καὶ Πριάμῳ μεγαλήτορι τοῦτο τε παισίν.  
εἰ κεῦνόν γε ἴδοιμι κατελθόντ' "Λιδος εἴσω,  
φαίην κε φρέν' ἀτέρπου διζύος ἐκλελαθέσθαι." 285

ὡς ἔφαθ', ἡ δὲ μολοῦσα ποτὶ μέγαρ' ἀμφιπόλοισιν  
κέκλετο· ταὶ δ' ἄρ' ἀόλλισταν κατὰ ἄστυ γεραιάς.  
αὐτὴ δ' ἐς θάλαμον κατεβήσετο κηώεντα,  
ἔνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδής 290  
ἥγαγε Σιδονίηθεν ἐπιπλὰς εὑρέα πόντον,  
τὴν ὁδὸν ἦν Ἐλένην περ ἀνήγαγεν εὐπατέρειαν.  
τῶν ἐν' ἀειραμένη Ἐκάβη φέρε δῶρον Ἀθήνη,  
ὅς κάλλιστος ἦν ποικίλμασιν ἡδὲ μέγιστος,  
ἀστὴρ δ' ὡς ἀπέλαμπεν· ἔκειτο δὲ νείατος ἄλλων. 295  
Βῆ δ' ἵέναι, πολλαὶ δὲ μετεσσεύοντο γεραιαί.

αἱ δ' ὅτε νηὸν ἵκανον Ἀθήνης ἐν πόλει ἄκρῃ,  
τῆσι θύρας ὕιξε Θεανὼ καλλιπάρηος  
Κισσηής, ἄλοχος Ἀντήνορος ἵπποδάμοιο.

τὴν γὰρ Τρῶες ἔθηκαν Ἀθηναίης ἱέρειαν.

300

αἱ δ' ὄλολυγῇ πᾶσαι Ἀθήνῃ χεῖρας ἀνέσχον.

ἡ δ' ἄρα πέπλον ἐλοῦσα Θεανὼ καλλιπάρησ

θῆκεν Ἀθηναίης ἐπὶ γούνασιν ἡνκόμοιο,

εὐχομένη δ' ἡράτο Διὸς κούρη μεγάλοιο.

“πότνι Ἀθηναίη, ἐρυσίπτολι, δῖα θεάων,

305

ἄξον δὴ ἔγχος Διομήδεος, ἡδὲ καὶ αὐτόν

πρηνέα δὸς πεσέειν Σκαιῶν προπάροιθε πυλάων,

ὅφρα τοι αὐτίκα νῦν δυοκαίδεκα βοῦς ἐνὶ νηῷ

ἥνις ἡκέστας ἱερεύσομεν, αἴ κ' ἐλεήσης

ἀστυ τε καὶ Τρώων ἀλόχους καὶ νήπια τέκνα.”

310

ὡς ἔφατ' εὐχομένη, ἀνένευε δὲ Παλλὰς Ἀθήνη.

ὡς αἱ μέν ρ' εὔχοντο Διὸς κούρη μεγάλοιο,

“Εκτωρ δὲ πρὸς δώματ' Ἀλεξάνδροιο βεβήκει

καλά, τά ρ' αὐτὸς ἔτενξε σὺν ἀνδράσιν οἵ τότε ἄριστοι

ἥσταν ἐνὶ Τροίη ἐριβώλακι τέκτονες ἄνδρες,

315

οἵ οἱ ἐποίησαν θάλαμον καὶ δῶμα καὶ αὐλήν

ἔγγυθι τε Πριάμοιο καὶ Ἔκτορος ἐν πόλει ἄκρη.

ἔνθ’ Ἔκτωρ εἰσῆλθε διύφιλος, ἐν δ' ἄρα χειρί

ἔγχος ἔχ’ ἐνδεκάπηχν· πάροιθε δὲ λάμπετο δουρός

αἰχμὴ χαλκείη, περὶ δὲ χρύσεος θέες πόρκης.

320

τὸν δ' εὑρ’ ἐν θαλάμῳ περικαλλέα τεύχε ἔποντα,

ἀσπίδα καὶ θώρηκα, καὶ ἀγκύλα τόξ’ ἀφόωντα·

Ἀργείη δ’ Ἐλένη μετ’ ἄρα δμωῆσι γυναιξίν

ἥστο, καὶ ἀμφιπόλοισι περικλυτὰ ἔργα κέλευεν.

τὸν δ’ Ἔκτωρ νείκεσσεν ἵδων αἰσχροῖς ἐπέεσσιν.

325

“δαιμόνι, οὐ μὲν καλὰ χόλον τόνδ’ ἔνθεο θυμῷ.

λαοὶ μὲν φθινύθουσι περὶ πτόλιν αἰπύ τε τεῖχος

μαρνάμενοι· σέο δ’ εἶνεκ’ ἀυτή τε πτόλεμός τε

ἄστυ τόδ' ἀμφιδέδηε· σὺ δ' ἀν μαχέσαιο καὶ ἄλλω,  
ὅν τινά που μεθιέντα ἵδοις στυγεροῦ πολέμοιο. 330  
ἄλλ' ἄνα, μὴ τάχα ἄστυ πυρὸς δηίοιο θέρηται.”

τὸν δ' αὗτε προσέειπεν Ἀλέξανδρος θεοειδής  
“Ἐκτορ, ἐπεί με κατ' αἰσαν ἐνείκεσας οὐδ' ὑπὲρ αἰσαν,  
τὸῦνεκά τοι ἔρέω· σὺ δὲ σύνθεο καί μεν ἄκουσον.  
οὐ τοι ἔγώ Τρώων τόσσον χόλω οὐδὲ νεμέστι 335  
ἥμην ἐν θαλάμῳ, ἔθελον δ' ἄχεϊ προτραπέσθαι.  
νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν  
ῷρμησ' ἐς πόλεμον· δοκέει δέ μοι ὅδε καὶ αὐτῷ  
λώιον ἔσσεσθαι· νίκη δ' ἐπαμείβεται ἄνδρας.  
ἄλλ' ἄγε νῦν ἐπίμεινον, ἀρήια τεύχεα δύω. 340  
ἢ ἴθ', ἔγὼ δὲ μέτειμι· κιχήσεσθαι δέ σ' δίω.”

ῶς φάτο· τὸν δ' οὐ τι προσέφη κορυθαίολος Ἐκτωρ.  
τὸν δ' Ἐλένη μύθοισι προσηύδα μειλιχίοισιν.  
“δᾶερ ἐμεῖο κυνὸς κακομηχάνου ὀκρυοέσσης,  
ὡς μ' ὄφελ' ἥματι τῷ, ὅτε με πρῶτον τέκε μήτηρ, 345  
οὐχεσθαι προφέρουσα κακὴ ἀνέμοιο θύελλα  
εἰς ὄρος ἢ εἰς κῦμα πολυφλοίσβοιο θαλάσσης,  
ἔνθα με κῦμ' ἀπόερσε πάρος τάδε ἔργα γενέσθαι.  
αὐτὰρ ἐπεὶ τάδε γ' ὅδε θεοὶ κακὰ τεκμήραντο,  
ἀνδρὸς ἔπειτ' ὥφελλον ἀμείνονος εἶναι ἄκοιτις, 350  
ὅς ἥδη νέμεσίν τε καὶ αἴσχεα πόλλ' ἀνθρώπων.  
τούτῳ δ' οὔτ' ἄρ τοι νῦν φρένες ἔμπεδοι οὔτ' ἄρ τοι ὀπίσσω  
ἔσσονται· τῷ καί μιν ἐπαυρήσεσθαι δίω.  
ἄλλ' ἄγε νῦν εἰσελθε καὶ ἔζεο τῷδ' ἐπὶ δίφρῳ,  
δᾶερ, ἐπεί σε μάλιστα πόνος φρένας ἀμφιβέβηκεν 355  
εἴνεκ' ἐμεῖο κυνὸς καὶ Ἀλεξάνδρου ἐνεκ' ἄτης,  
οἷσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον, ως καὶ ὀπίσσω  
ἀνθρώποισι πελώμεθ' ἀοίδιμοι ἐσσομένοισιν.”

τὴν δ' ἡμείβετ' ἔπειτα μέγας κορυθαίολος "Εκτωρ  
 "μή με κάθιζ", Ελένη, φιλέουσά περ· οὐδέ με πείσεις·  
 ἥδη γάρ μοι θυμὸς ἐπέσσυται ὅφρ' ἐπαμύνω      361  
 Τρώεσσ', οὐ μέγ' ἐμεῖο ποθὴν ἀπεόντος ἔχουσιν.  
 ἀλλὰ σύ γ' ὅρνυθι τοῦτον, ἐπειγέσθω δὲ καὶ αὐτός,  
 ὃς κεν ἔμ' ἔντοσθεν πόλιος καταμάρψῃ ἔόντα.  
 καὶ γὰρ ἐγὼν οἰκόνδ' ἐσελεύσομαι, ὅφρα ἴδωμαι      365  
 οἰκῆς ἄλοχόν τε φίλην καὶ νήπιον υἱόν.  
 οὐ γάρ τ' οἶδ' ἦ ἔτι σφιν ὑπότροπος ἵξομαι αὗτις,  
 ἥ ἥδη μ' ὑπὸ χερσὶ θεοὶ δαμόωσιν Ἀχαιῶν."  
 + ὡς ἄρα φωνήσας ἀπέβη κορυθαίολος "Εκτωρ.  
 αὖψα δ' ἔπειθ' ἵκανε δόμους εὖ ναιετάοντας,      370  
 οὐδ' εὑρ' Ἀνδρομάχην λευκώλενον ἐν μεγάροισιν,  
 ἀλλ' ἥ γε ξὺν παιδὶ καὶ ἀμφιπόλῳ εὐπέπλῳ  
 πύργῳ ἐφεστήκει γοόωσά τε μυρομένη τε.  
 "Εκτωρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν,  
 ἔστη ἐπ' οὐδὸν ἵών, μετὰ δὲ δμωῆσιν ἔειπεν      375  
 "εὶ δ' ἄγε μοι, δμωαί, νημερτέα μυθήσασθε.  
 πῆ ἔβη Ἀνδρομάχη λευκώλενος ἐκ μεγάροιο;  
 ἡέ πη ἐς γαλόων ἥ εἰνατέρων εὐπέπλων  
 ἥ ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρωαὶ ἐνπλόκαμοι δεινὴν θεὸν ἱλάσκονται;"      380  
 τὸν δ' αὗτ' ὁτρηρὴ ταμίη πρὸς μῦθον ἔειπεν  
 "Εκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι,  
 οὔτε πη ἐς γαλόων οὔτ' εἰνατέρων εὐπέπλων  
 οὔτ' ἐς Ἀθηναίης ἐξοίχεται, ἔνθα περ ἄλλαι  
 Τρωαὶ ἐνπλόκαμοι δεινὴν θεὸν ἱλάσκονται,  
 ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίου, οὗνεκ' ἄκουσεν  
 τείρεσθαι Τρῶας, μέγα δὲ κράτος εἶναι Ἀχαιῶν.      385

ἡ μὲν δὴ πρὸς τεῖχος ἐπειγομένη ἀφίκανει,  
μαινομένη ἐικυῖα· φέρει δ' ἄμα παῖδα τιθήνη.”

ἢ ῥα γυνὴ ταμίη· ὁ δ' ἀπέσσυτο δώματος<sup>”</sup> Εκτωρ  
τὴν αὐτὴν ὅδὸν αὐτὶς ἐνκτιμένας κατ' ἀγυιάς.<sup>391</sup>

εὗτε πύλας ἵκανε διερχόμενος μέγα ἄστυ  
Σκαιάς, τῇ ἄρ' ἔμελλε διεξίμεναι πεδίονδε,  
ἔνθ' ἄλοχος πολύδωρος ἐναντίη ἥλθε θέουσα  
Ἄνδρομάχη, θυγάτηρ μεγαλήτορος<sup>”</sup> Ηέτιώνος,<sup>395</sup>  
Ἡετίων δις ἔναιεν ὑπὸ Πλάκω υληέσση,

Θήβη ὑποπλακίη, Κιλίκεσσ' ἄνδρεσσιν ἀνάσσων·  
τοῦ περ δὴ θυγάτηρ ἔχεθ<sup>”</sup> Εκτορι χαλκοκορυστῆ<sup>”</sup>.  
ἢ οἱ ἐπειτ<sup>”</sup> ἥντησ<sup>”</sup>, ἄμα δ' ἀμφίπολος κίεν αὐτῇ  
παῖδ<sup>”</sup> ἐπὶ κόλπῳ ἔχουσ<sup>”</sup> ἀταλάφρονα, νήπιον αὔτως,  
Ἐκτορίδην ἀγαπητόν, ἀλίγκιόν ἀστέρι καλῷ,<sup>401</sup>  
τόν ρ<sup>”</sup> Εκτωρ καλέεσκε Σκαμάνδριον, αὐτὰρ οἱ ἄλλοι  
Ἀστυάνακτ<sup>”</sup>· οἶος γὰρ ἐρύετο<sup>”</sup> Ιλιον<sup>”</sup> Εκτωρ.

ἢ τοι ὁ μὲν μείδησεν ἴδων ἐς παῖδα σιωπῆ<sup>”</sup>.  
Ἄνδρομάχη δέ οἱ ἄγχι παρίστατο δακρυχέουσα,<sup>405</sup>  
ἐν τ<sup>”</sup> ἄρα οἱ φῦ χειρί, ἐπος τ<sup>”</sup> ἔφατ<sup>”</sup>, ἐκ τ<sup>”</sup> ὀνόμαζεν.

“ δαιμόνιε, φθίσει σε τὸ σὸν μένος, οὐδ' ἐλεαίρεις  
παῖδά τε νηπίαχον καὶ ἔμ<sup>”</sup> ἄμμορον, ἢ τάχα χήρη  
σεῦ ἔσομαι· τάχα γάρ σε κατακτανέουσιν<sup>”</sup> Λχαιοί  
πάντες ἐφερμηθέντες. ἐμοὶ δέ κε κέρδιον εἴη<sup>410</sup>

σεῦ ἀφαμαρτούσῃ χθόνα δύμεναι· οὐ γὰρ ἔτ<sup>”</sup> ἄλλη  
ἔσται θαλπωρή, ἐπεὶ ἀν σύ γε πότμον ἐπίσπης,  
ἄλλ<sup>”</sup> ἄχε<sup>”</sup>· οὐδέ μοι ἔστι πατὴρ καὶ πότνια μήτηρ.

ἢ τοι γὰρ πατέρ<sup>”</sup> ἀμὸν ἀπέκτανε δῆος<sup>”</sup> Λχιλλεύς,  
ἐκ δὲ πόλιν πέρσεν Κιλίκων εὖ ναιετάωσαν,<sup>415</sup>  
Θήβην ὑψίπυλον· κατὰ δ' ἐκτανεν<sup>”</sup> Ηετίωνα,

οὐδέ μιν ἔξενάριξε, σεβάσσατο γὰρ τό γε θυμῷ,  
ἀλλ' ἄρα μιν κατέκηε σὺν ἔντεσι δαιδαλέοισιν  
ἡδ' ἐπὶ σῆμ' ἔχεεν· περὶ δὲ πτελέας ἐφύτευσαν  
νύμφαι ὀρεστιάδες, κοῦραι Διὸς αἰγιόχοιο.

420

οἱ δέ μοι ἔπτὰ κασίγνητοι ἔσαν ἐν μεγάροισιν,  
οἵ μὲν πάντες ἵῳ κίον ἥματι Ἀιδος εἴσω·

πάντας γὰρ κατέπεφνε ποδάρκης δῖος Ἀχιλλεύς  
βουσὶν ἐπ' εἰλιπόδεσσι καὶ ἀργεννῆς δίεσσιν.

μητέρα δ', ἡ βασίλευεν ὑπὸ Πλάκω ὑληέσση,  
τὴν ἐπεὶ ἀρ δεῦρ' ἥγαγ' ἄμ' ἄλλοισι κτεάτεσσιν,  
ἄψ ὅ γε τὴν ἀπέλυσε λαβὼν ἀπερείσι' ἄπουνα.

425

πατρὸς δ' ἐν μεγάροισι βάλ· Ἀρτεμις ἰοχέαιρα.

Ἐκτορ, ἀτὰρ σὺ μοί ἔσσι πατὴρ καὶ πότνια μήτηρ  
ἡδὲ κασίγνητος, σὺ δέ μοι θαλερὸς παρακοίτης·

430

ἀλλ' ἄγε νῦν ἐλέαιρε καὶ αὐτοῦ μίμν' ἐπὶ πύργῳ,  
μὴ παῖδ' ὄρφανικὸν θήης χήρην τε γυναῖκα.

λαὸν δὲ στῆσον παρ' ἐρινεόν, ἔνθα μάλιστα  
ἀμβατός ἔστι πόλις καὶ ἐπίδρομον ἔπλετο τεῖχος.

τρὶς γὰρ τῇ γ' ἐλθόντες ἐπειρήσανθ' οἱ ἄριστοι  
ἀμφ' Λιαντε δύω καὶ ἀγακλυτὸν Ἰδομειῆα

435

ἡδ' ἀμφ' Ἀτρεῖδας καὶ Τυδέος ἄλκιμον νιόν·

ἥ πού τίς σφιν ἔνισπε θεοπροπίων εὖ εἰδώς,  
ἥ νυ καὶ αὐτῶν θυμὸς ἐποτρύνει καὶ ἀνώγει.”

τὴν δ' αὗτε προσέειπε μέγας κορυθαίολος Ἐκτωρ  
“ἥ καὶ ἐμοὶ τάδε πάντα μέλει, γύναι· ἀλλὰ μάλ' αἰνῶς  
αἰδέομαι Τρῶας καὶ Τρωάδας ἐλκεσιπέπλους,

440

αἴ κε κακὸς ὡς νόσφιν ἀλυσκάζω πολέμοιο.

οὐδέ με θυμὸς ἀνωγεν, ἐπεὶ μάθον ἔμμεναι ἐσθλός  
αἰεὶ καὶ πρώτοισι μετὰ Τρώεσσι μάχεσθαι,

445

ἀρνύμενος πατρός τε μέγα κλέος ἥδ' ἐμὸν αὐτοῦ.  
εὖ γὰρ ἔγὼ τόδε οἶδα κατὰ φρένα καὶ κατὰ θυμόν·  
ἔσσεται ἥμαρ ὅτ' ἂν ποτ' ὀλώλη "Ιλιος ἵρη  
καὶ Πρίαμος καὶ λαὸς ἐνμελίω Πριάμοιο.

ἄλλ' οὐ μοι Τρώων τόσσον μέλει ἄλγος ὅπίσσω, 450  
οὔτ' αὐτῆς 'Εκάβης οὔτε Πριάμοιο ἄνακτος  
οὔτε κασιγνήτων, οἵ κεν πολέες τε καὶ ἐσθλοί  
ἐν κονίησι πέσοιεν ὑπ' ἀνδράσι δυσμενέεσσιν,  
ὅσσον σεῦ, ὅτε κέν τις Ἀχαιῶν χαλκοχιτώνων  
δακρυόεσσαν ἄγηται, ἐλεύθερον ἥμαρ ἀπούρας. 455  
καί κεν ἐν "Λργει ἐοῦσα πρὸς ἄλλης ἵστὸν ὑφαίνοις,  
καί κεν ὕδωρ φορέοις Μεσσηίδος ἢ 'Τπερείης  
πόλλ' ἀεκαζομένη, κρατερὴ δ' ἐπικείσετ' ἀνάγκη.  
καί ποτέ τις εἴπησιν ἴδων κατὰ δάκρυ χέουσσαν  
· "Εκτορος ἥδε γυνή, ὃς ἀριστεύεσκε μάχεσθαι 460  
Τρώων ἵπποδάμων, ὅτε "Ιλιον ἀμφεμάχοντο."  
ῶς ποτέ τις ἐρέει· σοὶ δ' αὖ νέον ἔσσεται ἄλγος  
χήτεϊ τοιοῦδ' ἀνδρός, ἀμύνειν δούλιον ἥμαρ.  
ἄλλα με τεθνητὰ χυτὴ κατὰ γαῖα καλύπτοι  
πρίν γέ τι σῆς τε βοῆς σοῦ θ' ἐλκηθμοῖο πυθέσθαι."

ώς εἰπὼν οὖ παιδὸς ὀρέξατο φαίδιμος "Εκτωρ. 466  
ἀψ δ' ὁ πάις πρὸς κόλπον ἐνζώνοιο τιθήνης  
ἔκλινθη ἱάχων πατρὸς φίλου ὄψιν ἀτυχθείς,  
ταρβήσας χαλκόν τε ἴδε λόφον ἵππιοχαίτην,  
δεινὸν ἀπ' ἀκροτάτης κόρυθος νεύοντα νοήσας. 470  
ἐκ δ' ἔγέλασσε πατήρ τε φίλος καὶ πότνια μήτηρ.  
αὐτίκ' ἀπὸ κρατὸς κόρυθ' εἴλετο φαίδιμος "Εκτωρ,  
καὶ τὴν μὲν κατέθηκεν ἐπὶ χθονὶ παμφανόωσαν·  
αὐτὰρ ὁ γ' ὃν φίλον νιὸν ἐπεὶ κύσε πῆλέ τε χερσίν,

εἶπεν ἐπευξάμενος Διύ τ' ἄλλοισίν τε θεοῖσιν

475

“Ζεῦ ἄλλοι τε θεοί, δότε δὴ καὶ τόνδε γενέσθαι παιδ' ἐμόν, ώς καὶ ἐγώ περ, ἀριπρεπέα Τρώεσσιν, ὅδε βίην τ' ἀγαθὸν καὶ Ἰλίου ἴφι ἀνάστειν.

καὶ ποτέ τις εἴποι ‘πατρός γ’ ὅδε πολλὸν ἀμείνων’ ἐκ πολέμου ἀνιόντα· φέροι δ’ ἔναρα βροτόεντα κτείνας δήιον ἄνδρα, χαρείη δὲ φρένα μήτηρ.”

480

ώς εἰπὼν ἄλοχοι φίλης ἐν χερσὶν ἔθηκεν παιδ' ἔόν· ἡ δ' ἄρα μιν κηώδεῃ δέξατο κόλπῳ δακρυόεν γελάσασα. πόσις δ' ἐλέησε νοήσας, χειρί τέ μιν κατέρεξεν, ἐπόσ τ' ἔφατ’ ἐκ τ' ὀνόμαζεν.

485

“δαιμονίη, μή μοί τι λίην ἀκαχίζεο θυμῷ.

οὐ γάρ τίς μὲν πέρ αἰσαν ἀνὴρ <sup>”</sup>Λιδι προϊάψει. μοῖραν δ' οὐ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, οὐ κακὸν οὐδὲ μὲν ἐσθλόν, ἐπὴν τὰ πρῶτα γένηται. ἀλλ' εἰς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε, 490 ιστόν τ' ἡλακάτην τε, καὶ ἀμφιπόλοισι κέλευε ἔργον ἐποίχεσθαι. πόλεμος δ' ἀνδρεσσι μελήσει πᾶσιν, ἐμοὶ δὲ μάλιστα, τοὶ <sup>”</sup>Ιλίῳ ἐγγεγάσιν.”

ώς ἄρα φωνήσας κόρυθ' ἐλέτο φαίδημος <sup>”</sup>Εκτωρ ἵππουριν. ἄλοχος δὲ φίλη οἶκόνδε βεβήκει ἐντροπαλιζομένη θαλερὸν κατὰ δάκρυ χέουσα. αὖψα δ' ἐπειθ' ἵκανε δόμους εὑ ναιετάοντας <sup>”</sup>Εκτορος ἀνδροφόνοιο, κιχήσατο δ' ἐνδοθι πολλάς ἀμφιπόλους, τῇσιν δὲ γόον πάσησιν ἐνώρσεν.

495

αἱ μὲν ἔτι ζωὸν γόον <sup>”</sup>Εκτορα φέντε οἴκω.

500

οὐ γάρ μιν ἔτ' ἐφαντο ὑπότροπον ἐκ πολέμοιο νίξεσθαι, προφυγόντα μένος καὶ χεῖρας <sup>”</sup>Αχαιῶν.

οὐδὲ Πάρις δήθυνεν ἐν ὑψηλοῖσι δόμοισιν,

ἀλλ' ὅ γ' ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῷ,  
στενάτ' ἐπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.  
ώς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ, 506  
δεσμὸν ἀπορρήξας θείη πεδίοιο κροαίνων,  
εἰωθὼς λούεσθαι ἐνρρεῖος ποταμοῖο,  
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται  
ῶμοις ἀίσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς, 510  
ρίμφα ἔ γοῦνα φέρει μετά τ' ἥθεα καὶ νόμὸν ἵππων·  
ώς νιὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,  
τεύχεσι παμφαίνων ὡς τ' ἡλέκτωρ, ἐβεβήκει  
καγχαλών, ταχέες δὲ πόδες φέρον. αἴψα δ' ἐπειτα  
Ἐκτορα δῖον ἐτετμεν ἀδελφεόν, εὗτ' ἄρ' ἐμελλεν 515  
στρέψεσθ' ἐκ χώρης ὅθι ἦ δάριζε γυναικί.  
τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδῆς  
“ἥθει”, ἦ μάλα δή σε καὶ ἐσσύμενον κατερύκω  
δηθύνων, οὐδ' ἡλθον ἐναίσιμον, ώς ἐκέλευες.”

τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ  
“δαιμόνι”, οὐκ ἄν τίς τοι ἀνήρ, δος ἐναίσιμος εἴη, 521  
ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι.  
ἀλλὰ ἕκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ  
ἄχνυται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἰσχές ἀκούω  
πρὸς Τρώων, οἱ τοιοῦσι πολὺν πόνον εἴνεκα σεῖο. 525  
ἀλλ' ἵομεν· τὰ δ' ὅπισθεν ἀρεσσόμεθ', αἵ κέ ποθι Ζεύς  
δώῃ ἐπουρανίοισι θεοῖς αἰειγενέτησιν  
κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροισιν,  
ἐκ Τροίης ἐλάσαντας ἐνκυήμιδας Ἀχαιούς.”



## NOTES.

*Explanation of the principal abbreviations used in the following notes.*

Am.	Ameis.
Auten.	Autenrieth (Lexicon).
Butt.	Buttmann.
comm	common, or commonly.
const	construction.
Cr.	Crusius.
D.	Derby.
deriv.	derivation.
Dic. Antiqq.	Dictionary of Antiquities.
dif.	differ, or difference.
Dind.	Dindorf.
Doed	Doederlein.
Düntz.	Düntzer.
Ebel.	Ebeling (Lexicon).
F.	Faesi.
ff.	following.
fr.	from.
genr.	general, generally.
G.	Goodwin.
H.	Hadley
κτέ	<i>καὶ τὰ ἔτερα</i> = et cetera.
L. & S.	Liddell and Scott (Lexicon).
Lex.	Lexicon.
lit.	literal, or literally.
meton.	metonymy.
Naeg.	Naegelsbach.
perh.	perhaps.
pred.	predicate.
sc.	scilicet, understand.
Sp. or Spitz.	Spitzner.
St.	Stadelmann.
st.	stead, or instead of.
usu.	usual, usually.
v., vv.	verse, verses.
w.	with.

The remaining abbreviations are thought to be sufficiently intelligible.

## NOTES.

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### ILIAS I.

Vv. 1-7.—INTRODUCTION. *The wrath of Achilles*, in its origin and consequences, the connecting idea of the entire Iliad. Cf. Smith's History of Greece, Ch. II. § 7, p. 23.

1. Μῆνιν: cf. *memorem iram*, Verg. Aen. I. 4. — θεά: voc. Vergil begins his invocation of the muse with the 8th v. of the Aen. Homer invokes the muses (but without mentioning the number) in B. II. v. 484. The number nine is first given in the Odyssey, B. XXIV. v. 60, — a passage which Cr. considers an interpolation; others accept it as genuine. The names of the nine muses are first given by Hesiod, Theog. v. 76. — Πηληιάδεω: *son of Peleus*; declens. G. § 39, gen. sing.; H. 136 D, b, 2; synizesis, G. § 10; H. 37. — Ἀχιλῆος, w. μῆνιν; one λ, *metri gratia*, for Ἀχιλλῆος: declens. G. § 59, 3; H. 189 D.

2. οὐλομένην: particip. used as adj. w. Μῆνιν; emphat. posit. (*that*) *oul-*  
*ful* (*wrath*), *which*, etc. — μυρία (note the accent, see Lex.) w. ἀλγεα. — Ἀχαιοῖς: *the Achaians*, the most powerful of the Grecian tribes at the time of the Trojan war; often used, as here, to denote the Greeks as a whole; since the name *oi Ἑλληνές*, employed afterwards, in the historic period, was not thus used in Hom. The other usual names for the Greeks in Hom. are Δαραοί and Ἀργεῖοι.

3. Ἄιδι: see Lex. "Αἰδης or ἄδης; const. w. προΐαψεν, as dat. of indirect obj. *sent forward to Hades*. Cf. Aen. 2, 398, *multos Danaūm demittimus Orco.*

4. αὐτούς: emphat. posit. *them themselves*; obj. of τεῦχε (Lex. τεύχω); aug. omit. G. § 122; H. 307 D. — κύνεστιν: κύων, declens. G. § 59, dat. plur.; H. 154 D, b.

5. οἰωνοῖσι: declens. G. § 44, dat. plur. H. 140 D, b. — πᾶσι: w. both substantives, *to all* (i. e. all that were in the neighborhood, or all that came) *dogs and ravenous birds*. — Διὸς... βουλή: *the will of Zeus*. Notice the omission of the article w. βουλή, and above w. μῆνιν. For the common use

and meaning of the article in Hom. see G. § 140; H. 524. — ἐτελείετο (*τελέω*): G. § 124, 2; H. 370 D, b.

6. ἔξ οὖ δὴ τὰ πρῶτα, *ever since the very time when*; for *πρῶτον*, τὸ *πρῶτον*, *πρῶτα*, τὰ *πρῶτα* after a relat. pron. or adv. see L. & S. *πρότερος*, B. III. 4. — διαστήτην (3d pers. dual, aug. omitted, fr. διστῆμι) ἔρισαντε: lit. *having striven separated*

7. Ἀτρεῖδης: F., Am., & Koch write this w. the diæresis; Düntz., Dind., & Cr., without it. In translating, we may say either *son of Atreus* or *Atrides*, often written *Atreides*. Agamemnon is here meant.

Vv. 8–21. — Chryses, priest of Apollo, visits the camp of the Greeks to ransom his daughter, who had been taken captive in war, and is now the slave of Agamemnon.

8. τ' for τέ. The use of τέ in Hom. is to be specially noted. See L. & S. *τέ* B. — ἄρ, ἄρα, ρά, is also to be carefully noted in Hom. See L. & S. *ἄρα* A. Both words (τέ and ἄρα) are frequently left untranslated. — σφωέ (enclit.): see gram. οὐ pers. pron.; obj. of ξυνέηκε (*σύν*, *ημι*). — θεῶν limits *τίς*.

9. νίός: notice again the omission of the article. (*It was the*) son, etc. — ὁ γάρ, *for this one, for he*. Homeric use of the article? G. § 140; H. 524. — βασιλῆι (written thus, without diæresis, by Am., Düntz., Koch; Cr. writes βασιλῆϊ; declens.? cf. *Ἄχιλῆος* and references, v. I; *the king*, i. e. Agamemnon).

10. νοῦσον (obj. of *ῳρσε* fr. *ῳρνυμι*) and κακήν, each in emphat. posit. — ἀνὰ στρατόν, *throughout the army*: a frequent meaning of ἀνά in IIom. See Lex.

11. οὖνεκα, causal. — τὸν Χρ-, *the well-known Chryses*: “the Chryses famous in Trojan legend.” Koch. Force of the article w. proper names? G. § 141, Note 1 (a); H. 530, a. The position of *τὸν* forbids our connecting it w. ἀρητῆρα (appos. w. *Χρύσην*).

12. ὁ γάρ, *for he*, i. e. Chryses. — ἐπὶ νῆσος. The ships were drawn up on the shore, and the tents were pitched among or near them.

13. λυσόμενές (sut. particip. denoting purpose) τε θύγατρα (G. § 57, and Note 2; H. 173 D), *to ransom his daughter*, i. e. Chryseīs. In Att. it would be *τὴν θυγατέρα*.

14. στέμματ'...Απόλλωνος, *a wreath of the far-darting Apollo*, i. e. sacred to Apollo, a badge of his consecration to that god. Cf. *Apollinis insula*, En. II. 430. According to Eustathius, it was of laurel, twined with woollen yarn. The plur. *στέμματα* denotes the several parts, the wreath with its bands. Cf. *τόξα*, v. 45; *βασιλεῖα*, Anab. I, 2, 7. The sing., v. 28, presents the object as one whole. — ἐν χερσὶν...χρυσέω ἀνὰ σκήπτρῳ, *on a*

golden sceptre, in his hands, instead of wearing it on his head ; thus indicating that he came as a suppliant.

15. **χρυσέω**: two syllables in scanning, by synizesis. Cf. Πηληάδεω, v. 1. The first foot is **χρυσέω ἄ-**, a dactyl. A long vowel or a diphthong, in the end of a word, before another vowel, in the thesis of the foot, often stands for a short vowel. Cf. ἐκηβόλου, v. 14; *καὶ* and *ἄλλοι*, v. 17. — **ἄνα** w. dat. only in Ep. & Lyr. poetry.

16. **Ἀτρεῖδα...δύω** (Att. δύο): *the two Atridae*, i. e. Agamemnon and Menelaus. Where the singular is used (v. 7), Agamemnon, the older of the two, and the superior in authority, is commonly meant. Notice here the dual number with δύω added. So often.

17. **ἐνκνήμιδες**: So Am., Düntz., Koch, without the diæresis. Yet the position of the breathing (év-) indicates that they would pronounce it the same as Cr., who writes ἐϋ-. The foot is *ἄλλοι ἔ-*, a dactyl. Cf. v. 15, Note.

18. **μὲν θεοί** (synizesis): a spondee. — **δοῖεν**: optat. without ἀν, a wish. G. § 251; H. 721, 1, *may the gods who, etc., grant to you.*

19. **πόλιν**: *the city.* Notice again the omission of the article. The scholar must exercise his own judgment whether to supply an article or not in translating Hom., just as in translating Latin. It will not be necessary to call attention to this point again in these notes ; but the learner should not forget it. — **Πριάμοιο**: declens. G. § 44; H. 140 D.

20. **παῖδα δέ**: correl. w. ὑμῖν μέν, v. 18. — **λῦσαι...δέχεσθαι**: insin. as imp., G. § 269; H. 784, *release to me and receive.* Notice the difference in meaning between λῦσαι and λυσόμενος (v. 13), act. & mid. Am. reads here λύσαιτε, optat. of wishing ; cf. δοῖεν, v. 18. — **φίλην**: for the frequent and peculiar use of this word in Hom. see L. & S. *φίλος*, I. 2, b. — **τὰ δ' ἀποινα**: *this ransom.* Plur. cf. note on στέμματα, v. 14. Notice the rendering of τά. Cf. note on βουλή, v. 5.

21. **Ἀπόλλωνα** (— — | — —). Notice the frequent recurrence of spondaic verses in Hom. Cf. v. 14; also v. 11.

Vv. 22—52.—The petition of Chryses rejected with harsh words by Agamemnon. The priest prays for redress to Apollo, who sends a pestilence on the army of the Greeks.

22. **ἐπευφήμησαν**: *ἐπευφημέω.*

23. **ἱερῆα**: *ἱερεύς.* Declens.? cf. βασιλῆι, v. 9; **Ἀχιλῆος**, v. 1. — **δέχθαι**: δέχομαι.

24. **οὐκ...ἥνδανε** (ἀνδάνω): *it* (i. e. to grant the petition of Chryses) *did not please*, etc. — θυμῷ may be viewed as in appos. w. **Ἀγαμέμνονι**, or as dat. of respect w. **ἥνδανε**. I prefer the latter. Cf. θυμῷ vv. 217, 228, 256.

25. **κακῶς ἀφίει** (ἀφίημι): *he* (Agam.) *dismissed him* (Chryses) *rudely.*

— **κρατερόν** w. μῦθον, obj. of ἐπὶ...ἔτελλεν (Lex. ἐπιτέλλω). For tmesis, see G. § 191, Note 3; H. 477, 616.

26. μή σε...κιχείω (*κιχάνω*): subjunc. prohibition, G. § 253; H. 720, a, b, *let me not find thee*, etc. — **κοιλησιν** (w. νηνσῖ): endings dat. plur. 1st declens. G. § 39; H. 129 D. — **νηνσῖ** (two syllables): see Lex. νᾶνς: cf. νῆας, v. 12.

28. μή...οὐ χραίσμη: *lest* (or for fear that)...*may not*, etc. — **νύ** (enclit.): Lex. νῦν, II. — **τοῖ** (enclit.): used in Hom. either for *σοι*, or as a particle intens. or illat.: *τοῖ* (orthotone) = *οἰ* or *οῖ* nom. plur. demonst. or relat.

29. **τήν**: *this one, her*, i. e. Chrysēis. Cf. note on ὁ, v. 9. — **πρὸν**: *sooner* (i. e. sooner than I release her) *will*, etc. — **μίν** (pron. 3d pers. G. § 79, Note 2; H. 233 D.): here fem. obj. of ἐπὶ in ἔπεισιν (*ἐπὶ*, *εἰμι*): future in meaning. — **καὶ** intens.

30. **ἐν Ἀργεῖ**. Agamemnon lived in Mycēnæ, a few miles northeast of Argos. Hence Argos is to be taken here in a general sense, as including the surrounding country. Cf. II. 108.

31. The occupations suggested in this verse were not dishonorable even for a princess. — **ἐποιχομένην** and **ἀντιώσαν** (acc. sing. fem. particip. fr. ἀντιάω; contraction? G. §. 124, 1; H. 370 D, a) agree with **μίν**, *her*. — **λέχος**, acc. obj. of motion w. ἀντιάω, G. § 162; H. 551.

32. **ῶς**, *that, in order that*, placed after the emphatic word *σαώτερος*; **κέ**, **κέν**, or **ἄν** is rare w. a final conj., G. § 216, Note 2; H. 739, 741. — **νέηαι**: ending, G. § 122, 2; H. 363 D.

33. **ῶς** (orthotone; very frequent in Hom.); is to be carefully distinguished fr. **ώς**, proclit.): *thus*; Att. *οὕτως*. Cf. the Homeric use of ὁ, ἡ, τό; Att. *οὗτος κτέ*. Am. writes **ῶς**. Both forms are given in the Hom. Lexicons of Ebeling and Seiler; but not in L. & S. In v. 32, **ῶς** is followed by **κέ** enclit., and hence written **ῶς**. — **ἔφατο** (*φημί*): G. § 129, IV., Note, H. 404 D. — **ἔδθεισεν**: G. Appendix δείδω; H. 409 D, 5; δ is doubled, and ν movable added before a consonant, *metri gratia*. — **ὁ γέρων**, and, v. 35, **ὁ γεραιός**: *he the old man* (*er der Greis*, Am.); or ὁ here may be viewed (with F. and others) as an approximation to the Attic article.

34. **βῆ** (= *ἔβη*, fr. *βαίνω*): cf. *τεῦχε*, v. 3, Note. — Ending **-οιο**: cf. *Πριάμοιο*, v. 19.

35. **πολλά**, adverbial: *much, earnestly*. — **ἡράθ'**, **ἡράτο**, **ἀράματι**. Usually, as here, denotes a prayer for some evil to overtake some one; hence, *to imprecate*; εὔχομαι, to pray for some blessing, often denoting a prayer accompanied with vows; λεσσομαι, to supplicate. Cf. Eng. *litany*.

36. **τόν**: *whom*, G. § 140; H. 243 D. — **ἡύκομος**. So Am., Düntz, Koch; but the position of the breathing indicates the pronunciation *ἡύ-*, as Cr. and others write. — **τέκε** (*τίκτω*): *bore*; aor., aug. omit.

37. **κλύθι**: Lex. *κλύω*. — **μεῦ**: G. § 79, Note 2; H. 233 D. — **Χρύσην**:

the city Chryse, or Chrysa, not the priest Chryses. — ἀμφιβέβηκας: L. & S. ἀμφιβαλνω, 3.

38. Κίλλαν: *Cilla* or *Killa*, near Chrysa, between the foot of Mt. Ida and the Adramyttian gulf. Both cities disappeared at a very early period. — Τενέδοιο: *Tenēdos*. Cf. *AEn.* 2, 21 ff.

39. τοῖ. What are the meanings of this word as enclit. and as orthotone? Cf. note v. 28. It is sometimes difficult to say positively whether τοῖ (enclit.) is intens. or dat. for σοῖ. In this verse, and in v. 40, dat. — χαρίεντα: Cr., Damm, Koeppen call it adv., *gracefully*; others, adj. w. νηόν. Perhaps it is best explained as predicate adj., placed proleptically, *If ever as a favor to thee, or as a joy to thee.* So Am. Others still as adj. in the sense, *graceful, beautiful.* So L. & S. — ἐπὶ...ἔρεψα (Lex. ἐπερέφω): *I have roofed over*, i. e. finished, as the putting on of the roof is the finishing act. The definition of L. & S., “*to deck, with garlands or tapestry,*” taken from Doed., is not generally approved by the German scholars, either editors or lexicographers.

40. κατὰ...ἔκηα: κατακαλώ.

41. ταύρων ἡδ' (= ἡδέ) αἰγῶν limit μηρία (*pieces of the thighs*). — κρήηνον: κραίνω, ep. κραιαίνω. Notice the ground of this petition, *If ever I have as a favor to thee, etc.* How different the prayer of the Christian! See Tyler's Theol. of the Greek poets, p. 163.

42. τίσειαν (*tīnō*): cf. δοῖεν, v. 18, Note; *may the Danaï atone for, etc.* Δαναοῖ; cf. Ἀχαιοῖς, v. 2, Note.

43. τοῦ: *this one, him; obj. of ἔκλυε.*

44. κατ'...καρήνων: see L. & S.: κατά. — κῆρ (note the accent distinguishing it from κήρ); acc. of specif.

45. τόξα: *his bow.* Cf. στέμματα, v. 14, Note. — ὕμοισιν: dat. of place; G. § 190; H. 612. — ἀμφηρεφέα. The final short vowel made long under the rhythmic accent (in arsis). This occurs often.

46. ἔκλαγξαν (*κλάξω*). Critics find here an instance of onomatopœa, — adaptation of sound to sense. (Cf. Eng. clang, clank, clangor.) So also in πολυφλοίσθοι, v. 34 (cf. Eng. flow, flood; also surf, surge). The resemblance is much more striking with the modern Greek pronunciation. — ὄιστοι: without the diæresis; Am., F., Düntz., Koch; ὄϊστοι, Cr. Cf. v. 17, Note on ἐνκυήμιδες. — χωμένοιο, sc. Ἀπόλλωνος: *on the shoulders of the angry god.*

47. αὐτοῦ, in distinction from ὄιστοι, *as he himself moved;* (lit. *was put in motion*, L. & S. κινέω; or viewing κινηθέντος as mid., with Cr. & Naeg., *as he moved himself = as he moved.*) — ᾧιε (Att. ᾧει, fr. εἴμι); Cr. and the older editors generally and the grammars have ᾧιε, with the diæresis; but the recent German editors, F., Am., Hentze, Koch, Düntz, all write ᾧιε (pronounced in three syllables). Cf. note on ἡύκουος, v. 36. — νυκτὶ ἔοικώς (*εοικα*): *like night*, i. e. appearing dark, sullen.

48. μετὰ...ἔηκεν (Lex. μεθίημι; ἔηκεν, Att. ὥκεν, G. § 103; H. 403 D, 1), *he let fly.*

49. βιοῖο. Distinguish carefully between *βιός* and *βιος*. The verse is read in two ways, *Dire was the twang of the silver bow*; or, *A direful twang arose from the silver bow*. The latter seems more exact. So F., Am., Koch.

50. οὐρῆας (οὐρεύς): declens. cf. Ἀχιλῆος, v. 1. — ἐπωχέτο (ἐπιοίχομαι): *attacked*. — κύνας ἀργούς: *fleet dogs*. Hom. elsewhere uses the fuller expression κύνες πόδας ἀργοῖ, which aids us in determining the meaning here.

51. αὐτοῖσι (in distinction fr. οὐρῆας and κύνας), remote obj. w. ἐφείς (ἐφίημι); βέλος direct obj.; *hurling...at the men themselves*.

52. βάλλ' (= ἐβαλλεν). Note the force of the imperf., *he (continually) smote (them)*. — αἰεὶ and θαυμεῖα: emphat. posit., *always, in crowds, etc., or always the frequent funeral-pyres, etc.*

Vv. 53 – 100. — At the instance of Hera, Achilles calls an assembly, in which the seer Calchas declares that Apollo is angry on account of the treatment of Chryses, and can be appeased only by the restoration of Chryseis to her father.

53. ἀνὰ στρατόν: cf. v. 10. — ὠχέτο (subj. κῆλα), properly spoken of living beings; and figuratively, of inanimate objects.

54. τῇ δεκάτῃ, sc. ἡμέρᾳ. — δέ. The usual position would be after τῇ. — ἀγορήνδε: local endings? G. § 61; H. 203. Notice here η (-ήνδε) for α, G. § 30; H. 24 D, a. — καλέσσατο, Att. ἐκαλέσσατο (καλέω).

55. τῷ...θῆκε (= ἔθηκε): lit. *put (the thought) in mind to him*; more freely, *put (it) in his mind*. So the phrase is usually understood. Cf. L. & S. φρήν, II. 3. Yet Am. & Hentz. render it, *legte es ans Herz, laid it upon his heart*; a rendering worthy of consideration. In either case, τῷ is to be viewed as dat. of indirect obj.; not as dat. for gen.

56. ὅτι...όράτο (sc. Δαναούς, obj. of ὄράτο): *because she saw (them) dying.*

57. οἱ δ' ἐπεὶ...ἔγένοντο indicates the transaction from the beginning to the end; and may perh. be rendered, *And when now they were assembled and seated (auf Sitzen gereiht, Cr.)* Or with Derby, “when all were met and closely thronged around.” The latter expresses the idea of ὄμηγερτες more accurately. ἤγερθεν (-εν for -ησαν, G. § 122, 2; H. 355 D, c): Lex. ἀγείρω.

58. τοῖσι belongs logically both w. ἀνιστάμενος (G. § 184, 3, Note 2; H. 601) and w. μετέφη, the dat. depending on μετά in compos.; *rising up among them, addressed them*. — δέ: notice carefully its use here, connecting the principal to the subordinate clause; rare in Att., but more frequent in

Hom.; G. 227, 2; H. 862, b; L. & S. δέ, II. 1. It is perhaps in such connections a weaker form of δή, as μέν for μήν. — πόδας, acc. of specif. w. ωκύς.

59. ἄμμε = ἡμᾶς (G. § 79, Note 2, ἐγώ; H. 233 D); subj. of ἀπονοστήσειν. — πλαγχθέντας: πλάζω. — δίω: Cr. δῖω; Att. οἴμαι or οἴμαι. Now I think that we, driven back (or having wandered back), will return (home) again.

60. Notice εἰ κεν w. the optat. G. § 227, Note; H. 748, fine print.

61. εἰ δή: "Introducing something known." Cr., if, as is now the case, etc. — δαμά (Lex. δαμάζω): fut.

62. ἐρείομεν: L. & S. ἔρομαι; for short mode-sign and for ει st. ε, see G. §§ 122, 2 (subj.); 124, 2; H. 347 D; 370 D, b; let us inquire of, let us question.

63. καὶ γάρ τε. Note carefully the frequent epic use of τέ, attached to other particles and to relatives; not translated into English. See L. & S. τέ B.

64. ὅς κ' εἴποι ὁ τι. Notice here the force of κέ: who might tell (i. e. if we should ask him) why, etc. G. § 210; H. 722, a; ὁ τι, adv. acc. G. § 160, 2; H. 552, a.

65. εἴτε...εἴτε: whether...or; epexegetical of the preceding question. — ὁ γε: this one, he, i. e. Apollo. — εὐχωλῆς, ἑκατόμβης: gen. of cause w. ἐπιμέμφεται, G. § 173; H. 577, on account of a vow, etc., i. e. because of any delinquency in the fulfilment of a vow, etc.

66, 67. αὐτέν πως κτέ.: if perchance in some way he may consent to avr̄t, etc. Connect this in thought w. the principal sentence, ἀλλ' ἄγε δή...ἐρείομεν, but come now, let us, etc. — ἀρνῶν...αἰγῶν τελείων limit κνίσης, and this depends on ἀντιάσας: having partaken of the savor of, etc., G. §§ 170, 171; H. 574. — βούλεται: subjunc. short mode-sign. — ήμῖν: dat. of interest; ἀπό w. ἀμῦναι, tmesis. — With the thought of this passage, cf. Tyler's Theol. of the Greek Poets, p. 160 ff.

68. ὡς: cf. v. 33, Note. κατ'...ἔζετο: καθέζομαι. — τοῖσι: cf. v. 58.

70. τά τ' ἔόντα (Att. ὄντα): both the things existing, i. e. the present...πρό τ' ἔόντα, and the things before, i. e. the past.

72. ἦν (possess. pron. ὃς, ᾗ, ὃν) διὰ μαντ-: by means of his knowledge of divination (Att. διὰ τὴν μαντ-). — τήν, as relat.: which. — οἱ (enclit.) = Att. αὐτῶ: is an indirect reflex. in Att. G. § 144, 2; H. 671, a. — πόρε: aug. omit. L. & S. πόρω (an assumed pres.).

73. ὁ: this one, he, written ὁ because followed by an enclit. Cf. ὁ γε, v. 68. — σφίν (G. § 79, Note 2; H. 233 D) = σφί w. ν movable = Att. αὐτοῖς. — ἀγορήσατο (ἀγοράομαι) καὶ μετέειπεν: took part in the (business of the) assembly and spoke among them.

74. κέλεα: ending (cf. νέηαι, v. 32), G. § 122, 2 (Indic.); H. 363 D.

διύφιλε. So Am., F., Koch, Düntz.: Cr. writes Δᾶτ̄ φίλε, dear to Zeus, loved of Zeus.

75. ἐκατηβελέταο (ἐκατηβελέτης): ending G. § 39; H. 136 D, b.

76. ἔρέω, Att. ἔρω, as fut. of φημί (not to be confounded w. ἔρέω, to inquire; cf. ἔρειομεν, v. 62). The connection indicates the proper meaning. — σύνθεο (συντίθημι), Att. σύνθου, 2 aor. mid. impv.: put together for thyself, i. e. give heed. — ὅμοσσον: ὅμνυμι.

77. ή μέν (= μήν): a strong asseveration. — πρόφρων: adj. w. the subj. of ἀρήξεω, that you will, with forward mind, i. e. freely, boldly, defend me, etc. Nom. w. the infin. G. § 136, Note 2; H. 775.

78. χολωσέμεν (χολόω): endings of the infin. G. § 122, 2 (infin.); H. 359 D, that I shall enrage a man, etc. — ὅς relates to ἄνδρα. — μέγα, adv. w. κρατέει, greatly, i. e. powerfully.

79. Ἀχαιοί (cf. note v. 2), as distinguished fr. Ἀργεῖοι, is thought by Gladstone to denote particularly the aristocracy. — καὶ οἱ (dat.) and him; st. καὶ ϕ, and whom.

80. κρείσσων, sc. ἔστι: is superior. — ὅτε χώσεται (aor. subjunc. w. short mode-sign): ὅτε st. ὅταν or ὅτε κε, G. §§ 234, 223, Note 2; H. 759, whenever he is enraged with, etc. — χέρηι (Cr. χέρηΐ): L. & S. χερείων, II.

81, 82. εἰ περ γάρ τε (Epic use)...καταπέψῃ (καταπέπτω): for if indeed (= granted that) he suppress (lit. boil down, digest). — χόλον: rage, anger; κότον, a grudge, something more lasting. — ὅφρα τελέστῃ: until he accomplish it (the revenge which in his settled anger he purposes).

83. ἔοιστι: possess. pron. fr. ἔός = ὅς; Att. ἐν τοῖς στήθεσιν: in his breast. — φράσαι (φράζω): impv. mid. consider; the act. means to indicate, to say.

85. θαρσήσας μάλα εἰπέ (impv., note the accent): with courage (lit. having taken courage) tell certainly. — θεοπρόπιον: last syllable made long, by the rhythmic accent. Cf. ἀμφηρεφέα, v. 45.

86. οὐ μά: οὐ is expressed here and repeated before τις, v. 88, with special emphasis; for no! by Apollo...no one...shall lay (ἔποιστι, ἔπιφέρω). — διύφιλον: dear to Zeus; cf. v. 74. — ϕ τε, w. εὐχόμενος: to whom praying, i. e. through whose aid you, Calchas, make plain, etc.

88. ἔμεν...δερκομένοι: gen. abs., while I live, etc., spoken in a threatening tone.

89. σοὶ: remote obj. of ἔποιστι. Observe that σοὶ is orthotone in Hom., though enclitic in Att. The dat. τοὶ in the sense of σοὶ is enclit. — κοίλης: dat. plur. w. νηνσὶ, G. § 39; H. 129 D. Cf. v. 26.

90. συμπάντων Δαναῶν. It is better, I think, in rendering, to leave this for the place where it stands in the Greek sentence; and to repeat the idea οὐ τις; no one of all the Danaï, etc. — οὐδὲ τί: not even if, etc. Calchas had already plainly indicated (vv. 78, 79) against whom his words would be directed.

91. πολλόν : Att. πολύ, *much, by far.* — ἄριστος : pred. w. εἶναι, cf. πρόφρων, v. 77. — εὔχεται εἶναι : *boasts that he is, etc.* See L. & S. εὔχομαι, III.

92. ηὕδα (*aúdáw*) : imperf. 3d sing.; pronounced in two syllables.

93. Cf. v. 65. — Vv. 94, 95, cf. vv. 11, 13.

95. οὐδ' ἀπέλυσε : *nor did he release.* Meaning of λύω in the mid.? Cf. v. 13.

96. τούνεκ' ἄρα : *for this very reason.*

97. πρὶν...πρὶν, expressed in the principal and also in the subordinate clause : rendered only in the latter (the subordinate) clause by one word ; *nor will he avert* (ἀπώσει, ἀπωθέω)...*until*, etc.

98. πρὶν, w. the insin. ἀπὸ...δόμεναι (Att. ἀποδοῦναι) : G. § 274; H. 769. Force of ἀπό in compos. See Lex. ἀποδίδωμι (*to restore, render, what is due*); *until* (*ως*) *give back, etc.* The subj. of ἀποδόμεναι and of ἀγειν is intentionally left indefinite, although the reference to Agam. is sufficiently distinct.

99. ἀπριάτην ἀνάποινον : *unbought, without a ransom*; usu. considered advs. Am., Cr., Düntz., Koch, and others; yet F. remarks, “they appear to be adjs. here.” Notice the asyndeton, giving liveliness to the expression.

100. ἐς Χρύσην (*the town*), *to Chrysa.* The idea, *to or for Chryses*, would naturally be expressed by the dat. Χρύση. — μέν : obj. both of *ἱλαστάμενοι* and of *πεπίθοιμεν* (2 aor. w. redup. of *πείθω*, G. § 122, 1; H. 425 D); *then having propitiated (him) we might persuade him.*

Vv. 100–187. — Conflict between Agamemnon and Achilles.

101. Cf. v. 68. — ὁ γέ : the prophet Calchas.

103. μένεος (gen.) w. πίμπλαντο (*πίμπλημι*); μέγα, adv.; cf. v. 78; φρένες ἀμφιμέλαιναι is in keeping with the idea of anger : *his heart, black all around, was greatly filled with rage.*

104. οῖ (enclit.) is not, I think, to be regarded as dat. for gen., or as possess. dat., w. δσσε; but rather as dat. of interest, or ethical dat. (G. § 184, 3. Note 5; H. 597, 599); and may be omitted in rendering. When we say, *his two eyes*, we are simply rendering δσσε, as above we render φρένες *his heart*, and v. 95, θύγατρα *his daughter.* — λαμπετόντι (*λαμπετάω*) : contraction? G. § 124, 1; H. 370 D, a. — ἔικτην : syncop. for ἔικέτην, G. Appendix εἴκω; H. 409 D, 7, *his two eyes resembled glowing fire.*

105. Κάλχαντα, w. προσέειπεν. Notice the asyndeton.—κάκ' (= κακά), obj. of δσσόμενος (L. & S. δσσομαι). Cf. Shakespeare's expression, *looking daggers*, and Uhland's, *was er blickt ist Wuth, What he looks is wrath.*

106. οὐ πώ ποτε : *not yet at any time, never yet.* — τὸ κρήγυον : generic article; cf. τὰ κακά, v. 107.

107. **τὰ κακά**: subj. of **φίλα ἐστί**, **μαντεύεσθαι** added as epexegetical (explanatory); F., lit. *the things (which are) evil are always agreeable to you in mind to foretell*; i. e. *it is always pleasant to you to prophesy evil*.

108. **ἐσθλὸν...τι...ἔπος**: obj. of **εἶπας**, *you have neither spoken any noble word hitherto, nor, etc.* Or, if **πώ** here is taken in the sense of **πώς**, as seems necessary in some other passages, we may render, *you have neither in any way spoken, etc.* The first rendering is the usual one. **οὐτ' ἐτέλεστας**, *nor accomplished it, nor brought it to pass*, added for emphasis; something as Hom. joins **ἔπος τε ἔργον τε**.

110. **ώς δή**: ironical (F., Am.); *that really on this account, etc.* — **σφίν**: cf. v. 73.

111. **οὕνεκα**: cf. v. 11. — **κούρης Χρυσηΐδος** “depends rather on **δέξασθαι** than on **ἀποινα**.” F. “The genitive belongs to **ἀποινα**, not to **δέξασθαι**. Düntz. I should say it belongs to neither word exclusively, but to the idea of the two combined; *to receive the splendid ransom for the maiden Chryseis*; gen. of cause, G. § 173, 1; H. 577, b.

112. **βούλομαι** is comm. understood here, as **προβέβοντα** v. 113, and **βούλομαι** in v. 117, in the sense *malo, μᾶλλον βούλομαι*; *since I much prefer to have her herself (in distinction from the ransom) at home*.

114. **ἔθεν** (G. § 79, Note 2; H. 233 D) w. the comp. **χερείων**, *not inferior to her*, i. e. to Clytaemnestra.

115. Accs. of specif.; **δέμας** and **φυή** are usu. defined in the lexicons in nearly the same words; yet **δέμας** (same stem as **δέμω**, *to build*) seems rather to denote the *stature*, and **φυή** (akin to **φύομαι**, *to grow*) the *form*. Cf. 2, 58, where the words **εἶδος**, **μέγεθος**, and **φυή** are used to denote *looks, stature, form*. — **οὔτε τι ἔργα**: lit. *nor at all in works*; perh. we may render, *nor in any accomplishments*.

116. **καὶ ως** (so F., Am., Düntz., Koch after **οὐδ'** and **καὶ**; but Cr., Dind., and others write **ώς**): *even thus, notwithstanding all my preferences*. — **δόμεναι**: cf. v. 98. — **τό γε**, subj.; **ἄμεινον**, pred., sc. **ἐστίν**, *if this is, etc.*

117. **βούλομ'** (notice the asyndeton; also the elision of **αι** in Hom.)...**ἢ**: *I wish...rather than.* Cf. v. 112. — **λαόν**, subj. of **ἔμειναι** (Att. **εἴναι**); **σῶν**, pred.

118. **ὅφρα μὴ οἶος...ἔω** (Att. **ὦ**): *that I may not be alone (or the only one).* Distinguish carefully **οἶος** and **οἶος**.

120. **ὅ μοι γέρας**: *that my reward, etc.*; explanatory of **τό γε**; **ὅ** here and in some other passages is usually understood in the sense of **ὅτι**; **μοι**, dat. of interest or ethical dat. Cf. note on **οἶναι** v. 104. — **ἄλλῃ**, adv.: *elsewhere, in another direction*.

123. **πῶς γάρ**: *for how, etc.*, is to be closely connected in mind with the unreasonable demand of Agamemnon.

124. οὐδέ τέ που ἔδμεν (Att. ἔσμεν, οὐδα); lit. *we do not even at all anywhere know of*, etc.; a very intensive expression.

125. τὰ...τά: the former relat., the latter demonst.: *those things have been divided which*, etc. πολίων (Att. πόλεων) depends on ἐξ-; ἐξεπράθομεν, Lex. πέρθω; δέδασται, Lex. δαῖω (B), *to divide*.

126. λαούς, subj. of ἐπαγείρειν, which repeats with emphasis the idea first expressed in παλιλλογα (adj. or adv.), *that the people collect these things together over again*.

127. Θεῷ: *to the god*, i. e. to Apollo, of whom Chryses was priest., — a stronger appeal than though he had said *to her father*. πρόει, πρό and ἵημι.

128. Notice the force of ἀπο- in compos. w. τίσομεν (Lex. τίνω), *we Achaeans will repay (thee), will pay in full*, etc. Cf. ἀποδόμεναι, v. 98. — αἱ κέ ποθι = Att. ἐάν που, *if perchance*. See L. & S. πού, II. Cf. πού, v. 124.

129. δῶσι (II. 361 D; G. § 128, 2; cf. § 122, 2 (subj. and optat.) = Att. δῷ, *shall grant (to us) to sack*, etc. — εὔτείχεον: adj. of two endings.

131. μὴ δ' οὕτως. Is δ' for δή, with an elision of η? So Am., F., Cr., Koch; yet Düntz. takes it for δέ as a connective. I am inclined to take δ' here for δέ, and to understand it as a weaker form of δή. Cf. its use in οὐδέ, μηδέ, and Epic καὶ δέ; also in the apodosis; ἐγὼ δέ, *then I*, v. 137; τοῖσι δέ, v. 58. Cf. also the use of μέν for μήν. — ἀγαθός περ ἐών: πέρ intens.; ἐών is usually taken here as causal; *since you are very brave (da du doch wacker bist. Am., Hentze; da du so brav, tapfer bist. Cr.)*. Some, however, take ἐών as concessive; *though*, etc.

132. κλέπτε νόῳ: w. μὴ δ' οὕτως, lit. *do not thus attempt to steal in mind (in thought, in purpose)*, since, etc.; παρελεύσεαι, παρέρχομαι. For the pres. denoting attempted action, see II. 702, fine print; G. § 200, N. 2.

133. ή θέλεις, κτέ. *Do you indeed wish, to the end that you yourself may keep your prize, that I, on the contrary, sit thus destitute?* Cr., Naeg., and some others take δῆρα here as temporal, *while*, etc. All the recent editors take it as final; and so I have rendered it above. In the temporal sense, it comm. takes the indic. — αὕτως: *just so, just in the way you propose, utterly*; w. δευόμενον (δεύομαι, Att. δέομαι, *to want*), which agrees w. ἐμέ. — κέλεαι: cf. v. 74.

135, 136. εἰ μὲν δώσουσι...ἔσται: a conditional sentence with no conclusion expressed; II. 753, a; G. § 226, Note. It is usual here to supply the apodosis in translating. *If...will give, etc., it will be well (καλῶς ἔξει).* — ἄρσαντες (ἀρπάσκω) κατὰ θυμόν: *having suited it (γέρας) to my mind.* — ᔁσται, subj., sc. γέρας: *that it may be an equivalent (to the maiden).*

137, 138. εἰ δέ κε, Att. ἐάν δέ. — δῶσιν: II. 370 D, c; G. § 128, 2. — ἐγὼ δέ. Notice the use of δέ here, *then I*, etc. Cf. vv. 58, 131. — κέν...

Ἐλωμαι (aor. subjunc.; II. 720, c; G. § 209, 2)...ίάν: *will go and take*, etc. — τεὸν...γέρας, obj. of ἐλωμαι.

138, 139. ή.. ἑλών: *or will take and lead away (that of)* Od. — κέν, w. fut. indic. κεχολώσεται: II. 710, b; G. § 208, 2. — ὅν: const. H. 551; G. § 162, *whom I shall (or may) approach*.

140, 141. μεταφρασόμεσθα (μεταφράζω, mid.), ἐρύσσομεν, ἀγείρομεν, θείομεν (Att. θῶμεν), βήσσομεν: subjunc. w. short mode-sign; cf. ἐρείομεν, v. 62, Note; μεσθα, Att. μεθα, *let us consider, let us draw*, etc.; ἄγε, interjec.; cf. v. 62; *and now, come! let us, etc.*

142, 143. ἐσ...ἐσ...ἄν (= ἀνά), sc. νῆα: *let us collect into (it)*, etc. — αὐτήν: intens. pron. w. Χρυσήδα.

144. ἀνήρ βουληφόρος: appos. w. εἰς τις, subj. of ἔστω; ἀρχός, pred., *let some one...be leader*, etc.

147. ἥμιν. Note the accent. So Am., F., Koch, Cr. Dat. of interest, *for us*. — ρέξας (Lex. ρέξω): particip. denoting *means*; II. 789, b; G. § 277, 2.

149. ἀναιδείαν: acc. w. ἐπιειμένε (ἐπιέννυμι).

150. πείθηται. Note the force of the subjunc. here; H. 720, c; G. § 256.

151. ὁδόν: cogn. acc.; ἐλθέμεναι (Att. ἐλθεῖν), μάχεσθαι, explanatory of ἐπεισιν πείθηται, *obey your words, either to go on an expedition (to Chrysa, as you now propose), or, etc.*

152. οὐ γάρ ἐγώ. Note the sudden and spirited transition from the indef. τις to ἐγώ. — αἰχμητάων: appos. w. Τρώων.

153. δεῦρο: *hither*; connect in thought w. ἥλυθον; μαχησόμενος, note this form of the fut. in Hom. — μοὶ αἴτιοι: “*guilty towards me.*” Felton.

154. οὐ γάρ πώ ποτε: cf. v. 106. — ἐμὰς βοῦς: *my cattle.* Notice the gender, the herds consisting chiefly of cows. — ἥλασταν: ἐλαύνω, *to drive away.*

156. ἐδηλήσαντο: Lex. δηλέομαι. — ἐπεὶ ή: the reading of all the recent editt. st. ἐπειή; ή is intens. w. μάλα. — πολλὰ μεταξύ, sc. ἔστιν: *since very many things lie between*, i. e. between fertile Phthīa, *land of heroes*, and the Trojans.

157 Appos. w. πολλά.

158. σοι (w. ἄμα): cf. note v. 89. — ἔσπόμεθα: ἔπομαι.

159, 160. τιμὴν ἀρνύμενοι...πρὸς Τρώων: *acquiring honor for...from the Trojans.* For this use of πρός, see L. & S. πρός, A. II. — τῶν: *these things*; emphat. — μετατρέπῃ: 2d pers. sing.

161. καὶ δή μοι...ἀπειλεῖς: *and now you threaten yourself to, etc.*; αὐτός, w. the insin.; cf. πρόφρων, v. 77. — μοί: remote obj. w. ἀφαι-; H. 597; G. § 184, 3. For other constructions w. ἀφαιρέω, see Lex.

162. ω̄ ἔπι: anastrophe; II. 102 D, b; G. § 23, 2; *for which.* — δόσαν,

Att. ἔδοσαν : *gave (it, the reward)*. Notice the change from the preceding relative sentence. Cf. v. 79 for the same change.

163. οὐ μὲν (= μὴν) σοὶ ποτε... γέρας : lit. *I never have a reward equal with you, i. e. equal with yours, when, etc.* Distributions of booty had no doubt often been made during the preceding years of the war. Note the omission of *ἄν* in this clause.

164. εὔναιόμενον. Am. and Koch have here the reading ἐν ναιόμενον. — Πτολίεθρον: indef., *a well-situated town of, etc.*

166. τὸ πλεῖον, obj. of διέπουσι (*accomplish*).

167. σοὶ τὸ γέρας, sc. ἔστι: *the reward for you (or for thee) is, etc.* τῷ w. γέρας approaches very near the Attic article in force. — δλιγον, φίλον, sc. γέρας, obj. of ἔχων: *but I with, etc.*

168. κάμω, κάμνω: πολεμίζων (Att. πολεμῶν), particip., denoting means.

169. ἡ πολύ: *by far.* Cf. ἡ μάλα, v. 156.

170, 171. ἴμεν, Att. ἵέναι, w. φέρτερον: *better to go, etc.* — οὐδὲ σ' ὁίω... ἀφύξειν (ἀφύσσω). This is generally rendered nearly in this manner: *nor do I purpose, being (as I am) in dishonor here, to amass wealth and riches for you.* This meaning of ὁίω is thought to be well established; although by no means the usual one; σ' with this rendering must be taken for σοὶ, and this is said to be the only instance of the elision of οἱ in σοὶ; although οἱ in μοι occasionally suffers elision. The other rendering is this: *nor do I think that you will amass wealth and riches here, while I am in dishonor.* This construction has the advantage of taking σ' for σέ and ὁίω in its ordinary sense. It is preferred by Koch, and advocated by Leo Meyer in Kuhn's Zeitschr. The reading would then be οὐδέ σ' ὁίω. Recollect that σέ is enclit., but σοὶ in Hom. orthotone.

173. μάλα w. the impv. cf. v. 85. — ἐπέστσυται: ἐπι-σεύω.

174. πάρ' for πάρεισιν: H. 102 D, a; G. § 191, 3, Note 5, παρά w. á elided would be παρ'; II. 100; G. § 24, 3. — ἔμοιγε and above ἔγωγε: the words of one who feels his own importance. The force may be conveyed in English by the emphasis and the haughty tone.

175. κέ, w. fut. indic. to mark the future event as contingent: *who will honor me (if an opportunity shall occur);* H. 710, b; G. § 208, 2.

177. Faesi's edit. (fünfte Auflage, besorgt von F. R. Franke) is the only one that I have seen which includes this verse in brackets. — ἔρις, sc. ἔστι: φίλη, pred.: *strife is dear, etc.* With πόλεμοι and μάχαι understand the same pred.

178. καρτερός: positive degree. How would it be accented if it were comp.? — θεός πον: *doubtless some god, etc., i. e. no credit is due to you.* Cf. ποθή, v. 128, Note. — τό γε refers to the clause εἰ...ἔσσι, *if you are very strong;* and this perh. is a sarcastic allusion to vv. 165, 166, *my hands accomplish, etc.*

179. Notice the asyndeton here and also v. 178.
180. σέθεν (Att. σοῦ. Cf. ἔθεν, v. 114), depends on ἀλεγίζω.
181. κοτέοντος, sc. σέθεν. The thought is repeated with little variation, chiefly for emphasis.
182. ὡς is usually now taken as comparative here with an implied οὗτος following in v. 184. Cr. and some of the older edit. take it as causal. The English word *as* has the same double signification and is therefore an accurate rendering here, *As Phœbus Apollo...I will send her...but I myself will go...and lead away*, etc. Notice here ἀφαιρεῖσθαι w. two accs. — κ' ἄγω: cf. κὲν...ἔλωμαι, v. 137, Note.
185. τὸ σὸν γέρας: emphat. appos. w. Βρισηίδα. If τό is taken here as demonst., it would be rendered *that reward of thine*.
186. σέθεν, w. φέρτερος, comparat. (note the accent, cf. note on καρτερός, v. 178): *better than you, superior to you*.
187. ισον...φάσθαι (Att. φάναι): *to fancy (himself) equal with me*. L. & S. φημί, I. — ὁμοιωθήμεναι (Att. ὁμοιωθῆναι, ὁμοίώ) ἀντην: *to make himself face to face similar to me, to compare himself openly with me*.
- Vv. 188–222.—The Intervention of Athēna.
188. Πηλείωνι: so F., Am., Koch, st. Πηλείων; a patronymic; in Eng., *son of Peleus*, or *Pelion*, or *Peleion*; dat. w. γένετ' (= ἐγένετο), lit. *wrath arose to*, etc. — ἐν, w. στήθεσσιν (*v* movable metri gratia). — οῖ, dat. μερμήριξεν; not necessarily rendered into Eng. Cf. note on οῖ, v. 104; ητορ, subj.: *his heart within his shaggy breast*, etc.
- 189–192. ή...ήε (so F., Am., Düntz.: ήέ. Cr., Koch, Dind.): *whether...or*. — τοὺς μὲν...ό δέ: *should disperse these* (the companions of Agamemnon) *while he* (Achilles), etc. One might expect here the antithesis τοὺς μὲν...Ατρεῖδην δέ; but ο δέ gives more prominence to Achilles, the principal figure in the mind of the poet, who never hesitates to sacrifice grammar to art.
193. εἰος, Att. ἦως: *while*. — κατὰ φρένα καὶ κατὰ θυμόν is not mere tautology, as both mind and heart were strongly exercised.
194. ἔλκετο δ'...ἥλθε δ' Ἀθήνη: *and was drawing...then Athena came*, etc. For this use of δέ after ᥫλθε, cf. note on δέ, v. 58.
- 195, 196. πρὸ...ἥκε: *sent (her, i. e. Athena) forth*, etc. — ἅμφω, obj. of φιλέοντα and understood (in the gen.) w. κηδομένη. This verse assigns the reason of πρὸ...ἥκε.
- 197, 198. στῆ, Att. ἔστη, sc. Ἀθήνη. — ξανθῆς κόμης: gen. of the part. H. 574, b; G. § 171; *took hold of Peleion by his golden hair (or blond hair)*. — οἴω, sc. οῖ: *to him alone*. — ὄρατο: mid., *sav (her)*.
- 199, 200. μετὰ δ' ἐτράπετο, μετατρέπω. — δεινῶ...φάανθεν (H. 396 D;

G. Appendix, *φαίνω*; -*εν* for -*ησαν*; H. 355 D, c; G. § 122, 2. Notice also a plur. verb w. dual subj.; H. 517; G. § 135, N. 3); *her two eyes shone terribly*; *οἰ* refers to Athena; lit. *shone in respect to her*. Cf. note on *οἰ*, v. 104. — **δέ**, after *δεινώ*, causal, *for*. So Am., Koch, and others. The rendering, *and her two eyes appeared to him terrible*, is not approved by the best German editors.

**201–203.** *μήν* depends on *προσ-*, *ἐπει* on -*ηύδα* (*αύδάω*), *speaking* (*φονήσας*), *he addressed to her*, etc. — **τίππτ'** = *τί ποτε*: *why I pray?* — **ἢ ινα... ιδη** (2d pers.): *is it that you may behold*, etc.

**204, 205.** **ἔκ...έρέω**: L. & S. *ἔξερέω* (A). — **τό**: *this, it*. — **καὶ τελέεσθαι** (fut.): *that it will come to pass also*. — **ἥς ὑπεροπλίγηστι** (an abstract noun in the pluri.): *by his insolent acts*. — **ἀν δλέσση** (*ὅλλυμι*): cf. note on *κὲν...* *ἔλωμαι*, v. 137, Note.

**206.** **γλαυκῶπις**: *fierce-eyed* (cf. *δεινώ*, v. 200). This has been perhaps the most common rendering; but Schliemann suggests that the epithet *γλαυκῶπις* was derived from the owl-faced images found in such abundance among the ruins of Hissarlik (now generally supposed to be the Ilium of Homer). Schliemann derives *γλαυκῶπις* fr. *γλαῦξ*, *γλαυκός*, *an owl*, and *ὤψη*, *face*. Whether this opinion will prevail, so that we shall hereafter hear the rather unpoetic rendering *owl-faced* or *owl-eyed Athena*, it is perhaps premature to say. Cf. Sch., Troy, and especially Mycenæ, p. 19, Note A.

**211.** **ἀλλ' ἢ τοι ἔπεστιν μέν** (= *μήν*): *(not by any violent act) but at all events with words*, etc. — **ὸνείδιστον**: L. & S. *ὸνειδίζω*, II. 2. — **ὡς ἔσται περ** is rendered in two different ways: (1) *just as it shall come to pass*. Cr., Koch, Naeg.; (2) *just as (it, i. e. the language of reproach) shall come*, i. e. *as much as you please, as vehemently as you please*. F., Am., Düntz.

**212.** Cf. v. 204. — **τετελεσμένον ἔσται**: a fut. pf. in force; lit. *this will be (having been) accomplished also*.

**213.** **καὶ**: intens. w. *τρὶς τέσσα...δῶρα*. — **τοί**, w. *παρέσσεται*, lit. *will be present with thee*. More freely rendered, *At some time you will receive even thrice as many*, etc.

**214.** **ἡμῖν**: *to us*, i. e. Athena and Hera.

**216, 217.** **εἰρύσσασθαι** (*σσ*, metri gratia): Lex. *·έρνω*, *to draw to one's self*; hence, *to keep, observe, obey, the word of you both*. — **κεχολωμένον** (sc. *ἐμέ*, subj. of *εἰρύσσ-*): *even though very greatly enraged in heart*.

**218.** **ὅς κε...έπιπείθηται** (a cond. relat. sentence, equivalent to *ἴαν τις, κτέ.*; H. 757; G. § 233): *whoever obeys, etc.* — **μάλα τε** (Epic use of *τέ*): *confirmative*. — **ἴλιον**, imfl. w. aor. sense; here used as gnomic aor. and translated as pres.; H. 707; G. § 205, 2; *him do they certainly hear*.

**219.** **ἢ**: Lex. *ἡμί*: *he spoke*. It forms a sentence by itself, and may thus be distinguished from *ἢ* intens. — **σχέθε** (Lex. *σχέθω*, *ἔχω*): *he continued to*

*hold, or he checked, i. e. he did not draw his sword any further from the scabbard.* Cf. v. 194.

220 – 222. ὁσε, ὁθέω. — Οὐλυμπόνδε: cf. οὐρανόθεν, v. 195. οὐρανός, generic, *the heavens*; Οὐλυμπος, more limited in meaning, that part of the heavens where the gods dwelt. Cf. in v. 497, οὐρανὸν Οὐλυμπὸν τε. — βεβήκει (*βαίνω*): *was gone* (that very instant), — the plupf. denoting the suddenness of her departure. — δώματ' ἐς: *into the mansion of*, etc.; prep. after its noun; δώματα, plur. same principle as τόξα, v. 45; στέμματα, v. 14. The departure of Athena was as sudden as her first appearance. She had appeared to Achilles alone.

Vv. 223 – 303. — Renewal of the strife between Achilles and Agamemnon.

223. ἔξαντις: *again, anew.* His conflict w. Agam. had been interrupted by the sudden appearance of Athena.

225 – 228. κυνὸς ὅμματ' ἔχων (same idea as κυνῶπα, v. 159): put in this form to correspond with κραδίην ἐλάφοιο. — οὔτε ποτέ: join w. τέτληκας θυμῷ; *never have you dared either*, etc. — πόλεμον. Observe the prevailing meaning in Hom. See L. & S. Notice also that the ultima takes the place of a long syllable. The foot is -μον ἄμα, a dactyl. Cf. v. 491. — ἀριστήεσσιν: ἀριστεύς. — τὸ δέ...εἰδεται: *for this seems*, etc. Difference between κήρ and κῆρ? εἰδεται, L. & S. ΕΙΔΩ, A, II. Cf. I. a. *videtur*.

230. δῶρ’ ἀποαιρεῖσθαι (Att. ἀφαιρεῖσθαι) ὃς τις: *to take away the gifts from (him), who, etc.* Notice the omission of ἀν w. ὃς τις...εἴπη; H. 757, 759; G. §§ 233, 223, Note 2.

231. δημοβόρος βασιλεύς is perhaps better viewed as an exclamation expressing disgust, rather than as a direct address; H. 541; G. § 157, Note.

232. ἦ γὰρ ἀν, κτέ.: condition omitted; H. 752; G. § 226, 2; *for (otherwise, i. e. did you not rule over worthless men) you would surely now, Atreides, for the last time, etc.*

233. ἐπὶ...ὅμοῦμαι: L. & S. ἐπόμνυμι.

234 – 236. ναι...σκῆπτρον: connect w. v. 240, *By this sceptre...surely at some time a longing for Achilles shall come upon, etc.* — τὸ μὲν (= μὴν) ...λέλοιπεν: *which shall never put forth, etc. (and has never put them forth) since, etc.* — περὶ...ἔλεψεν: L. & S. περιλέπω. — χαλκός, as often, the material for the thing made (metonymy). We may render it *the knife*. This entire passage is imitated by Virgil, Aen. 12, 206 ff.

237 – 239. φύλλα...φλοιόν: partit. appos. w. ἐ; H. 500, b; G. § 137; the whole and the parts (*σχῆμα καθ’ ὅλον καὶ μέρος*); *for this knife has peeled it round about (has peeled off) both leaves and bark (so Cr.)*; Lex. περιλέπω; or, as it is often read, *for round about it the knife has peeled off*

both leaves, etc. — μέν, *it*, the sceptre (cf. §, v. 236); obj. of φορέουσι. — οὐ τέ (Epic use of τέ). — εἰρύαται: Lex. ἐρύω; -αται; H. 355 D, e; G. § 122, 2; *the sons of the Achaeans...administering justice, who maintain the laws by the authority of Zeus.* — ὁ δέ...ἔστεται: *and this shall be, etc.*

241–244. ἀχνίμενος: concessive; πέρ, intens. — ἀμύξεις: ἀμύσσω. — δ: here used as causal conj. = ὅτι. For δ in the declarative sense of ὅτι, cf. v. 120. — τέ, Epic use: so that δ τέ = ὅτι τέ; *because you did not honor the bravest, etc.*

245–249. ποτὶ (Att. πρὸς) δὲ...γαῖῃ: *and on the ground he cast, etc.* — πεπαρμένον (πείρω) agrees w. σκῆπτρον. — τοῖσι, w. ἀν-: cf. vv. 58, 68. — τοῦ (relat.)...ῥέεν (ῥέω) αὐδή: *from whose tongue also flowed speech, etc.* καὶ connects the thought of the entire verse w. ἡδυεπῆς; cf. Cic. de Senec. 10, 31, *ex ejus lingua melle dulcior fluebat oratio.*

250–252. τῷ, w. ἐφθιαθ' (= ἐφθιάτο, fr. φθίνω; ending -ατο, cf. εἰρύαται, v. 239): *and from before him had passed away already, etc.* — Notice the difference between οὐ οἱ; the former, relat., subj. of τράφεν (= ἐτράφησαν, fr. τρέψω) and ἐγένοντο; the latter, dat. w. ἄμα, *together with him, lit. were brought up and born.* Our idiom would invert the order, *were born and brought up.* “In a hysteron proteron, the more important thought usually precedes the other; the second appears as a less essential complement of the idea. Hence ἄμα τράφεν, as denoting a more intimate relation among men than ἐγένοντο, is placed first.” F. “In the retrospect, the period of one’s education appears nearer and more important than the time of one’s birth, and, hence, is mentioned first.” Naeg. — Notice the frequent use of μετά, w. the dat. in Hom.; st. Att. ἐν w. dat.

253, 254. ὁ σφιν: cf. v. 73. — ω̄ (oxytone), an exclamation; ω̄ (peri-spomenon), used before the vocative, in a direct address. L. & S. write in this phrase ω̄; but Cr., Am., Düntz., Dind., F., Koch, Seiler, etc., write ω̄ w. πέποι. The exclamation here seems to denote chiefly the emotion of grief; *O, woe is me! truly, great sorrow, etc.*

255–258. γηθήσαι (optat.). Notice the accent. — κεχαρόιατο (χαίρω): Epic 2 aor. mid. κεχαρόμην. — πυθοίατο (πυνθάνομαι): ending -ατο; cf. ἐφθιάτο, v. 251; *would rejoice...if they should ascertain, etc.* — σφῶιν, remote obj. w. πυθοίατο: *respecting you two.* — οὐ: plur. relates to σφῶιν, dual; cf. note on φάνθεν, v. 200. — περὶ μέν and περὶ δέ, w. ἔστε: *who are superior to the Danaï in counsel (i. e. in giving counsel) and are superior in fighting.* — μάχεσθαι: infin. as verbal noun, acc. of specif.; same const. as βουλήν.

260, 261. καὶ ἀρείοσιν...ὑμῖν: *even braver than you;* the dat. ὑμῖν by the attraction of ἀρείοσιν; == ηέ περ ὑ.ιεῖς ἔστε. — καὶ οὐ ποτέ μ', κτέ.: *and never did they, etc.*

262. οὐ γάρ πω...ἴδον (Att. εἶδον): *for not yet have I seen, etc.; or, if*

γάρ here is viewed as confirmative, *surely, not yet, etc.* Notice the aor. έσσεν rendered as pf. — οὐδὲ ἴδωμαι: nearly like the fut. indic., but less positive; H. 720, e; G. § 255; *nor shall I see such men as, etc.*

263, 264. All these were leaders of the Lapithae, a Thessalian tribe, famous in the mythical period.

265. Is thought to be an interpolation, and hence is included in brackets. It may be omitted in translating.

266–270. Notice the force of δή after superlatives. See Lex.; also the emphatic repetition of κάρτιστοι...κάρτιστοι...καρτίστοις. — μέν here intens. = μήν. — φηρσίν: appos. w. καρτίστοις. — ἀπόλεσσαν, Att. ἀπώλεσαν, fr. ἀπόλλυμι, trans. *destroyed (them)*. — ἀπίης: three meanings are proposed; see L. & S. The entire phrase, *τηλόθεν ἐξ, κτέ.*, is often rendered, *from a far distant land* (the idea from being repeated in -θεν and ἐξ; ἀπίης, *distant*). G. Curtius (Grundzüge, 3 Aufl. S. 428) associates ἀπίος with the Sanscrit adj. apjas, *situated in water*. With this meaning of ἀπίος he compares the ancient name of the Peloponnesus, γῆ Ἀπία, and the later Slavic name Morea, from *more* = *mare, Waterland*. Adopting this suggestion, the clause may be rendered, *from far away from a sea-girt land, or from a land over the sea*. Schliemann (Mycenæ, p. 21) adopts the rendering *Apian*, from Apis, king of the Argolic land. Auten. prefers the first rendering. It is difficult to decide very positively between the three.

271, 272. κατ' ἑμ' αὐτόν (Hom. does not use the Att. forms ἔμαυτοῦ, acc. ἔμαυτόν, σεαυτοῦ, etc.); *by myself*. Thus it could be seen what service he as a single man rendered. So Am., Cr., F., Koch; but Doed., Düntz., and some others render it, *according to myself*, i. e. *according to (the best of) my ability*. Notice the emphatic position of ἐγώ; also in juxtaposition and contrast w. κείνοισι. — ἀν, w. μαχέοιτο: *and with those (heroes), no one of those, who are now mortals upon the earth, would fight*.

273, 274. βουλέων: declens. II. 128 D, b; G. § 39; depends on ξύνειν (Att. συνίεσαν, fr. συνίημι), *they heeded my counsels*. — ἄμεινον, sc. ἐστίν.

275. σύ: addressed to Agamemnon; τόνδε, remote obj.; κούρην, direct obj. of ἀποαιρέο (cf. vv. 182, 230), for ἀποαιρέο, an ε elided, and the accent drawn back. — ἀγαθός περ ἐών: cf. v. 131, Note; *since you are very noble, or noble as you are*.

276. ἔα (impv. fr. ἔάω), sc. κούρην; ὡς (receives the accent of ὅτι enclit., hence in the text ὡς), *but suffer (her to remain), as...first gave (her) for a prize to him*; γέρας, appos. w. the obj. (κούρην) of δέσσαν.

277. -δη, θ-, synizesis. The foot is -δη θελ' ε-, a dactyl. — βασιλῆι: *the king, the commander-in-chief*.

278, 279. οὐ ποθ' ὁμοίης ἔμμορε (μείρομαι) τιμῆς: *never obtained (as his portion) like honor, i. e. such as Agam. obtained*. — φτε (Epic use of τέ), *to whom*.

280, 281. **καρτερός** (note the accent; positive degree): *strong, powerful*, esp. in battle; hence, *brave*. — **γέννατο** (L. & S. *γεννομαι*, II.), *bore*. — **φέρτερος** (note the accent; comparat.), *superior* (in rank and authority).

282–284. **ἔγωγε**: emphat. Nestor makes a personal appeal, *I myself* (the aged man, companion of ancient heroes) *beseech* (*you*); *λίστομαι*, pres. — **Ἀχιλλῆι**: indirect obj. w. *μεθέμεν* (Att. *μεθεῖναι*, fr. *μεθίημι*). The dat. here may be viewed in two different ways, (a) *to lay aside* (more lit. *to let go*) *your anger as a favor to Achilles*. So Am., L. & S. (sub. *μεθίημι*); (b) *to lay aside your anger against Achil.* So Cr., Koch, Naeg. — **πολέμῳ**: objective gen. w. *ἔρκος*; *a great defence to all...against*, etc.

286–289. **κατὰ μοῖραν**: L. & S. *μοῖρα*, IV. — **ἄδ' ἀνήρ**: *this man*, — an expression indicating the ill-temper of Agam. — **περὶ...ἔμμεναι** (Att. *περιεῖναι*), **κρατέειν, ἀνάστεειν, σημαίνειν**. The repetition of the idea in words so nearly synonymous further expresses Agamemnon's emotion; *to be above all others, to have power over all, to be king over all, to dictate to all*. — **ἄ τιν'...δίω**: *in which, here and there one, I think, will not obey (him)*; *τινά*, collective in idea, but referring particularly to Agam. himself. See L. & S. *τις*, II. I.

290, 291. **εἰ...ἔθεσαν...προθέουσιν, κτέ.**: *but if the immortal gods have made him..., do they on this account permit him, etc.* *προθέουσιν*, for *προτιθέασιν*, only in this passage. So it is more comm: interpreted. See L. & S. *προθέω* (2d word). Yet several critical German scholars, adopting the explanation of Aristarchus, now understand *προθέουσιν* to be from *πρό* and *θέω*, *to run*; and understand it to mean, *ideo ei contumeliosa* (*όνειδεα* as adj. st. *όνειδεια*) *dictu procurrunt* (*ut πρόμαχοι?* *on this account do reproaches* (*όνειδεα μυθήσασθαι*, lit. *things reproachful to speak*) *run forward to him* (as foremost warriors)? or, making *μυθήσασθαι* depend on *προθέουσιν*, *on this account do abusive words press forward to him for utterance?* Perhaps the sense of no verse in the Iliad is more disputed.

292–294. **ὑποβλήδην** (adv.): may be rendered, *interrupting, breaking in*. — **ἢ γάρ**: elliptical. See L. & S. *γάρ*, I. 2. Cf. v. 123, *πῶς γάρ*. Surely *I should be called...if I shall*, etc. Notice the mixed form of cond. sent. H. 750; G. § 227. — **πᾶν ζργον**: acc. of specif.

295, 296. Cf. v. 265, Note. Verse 296 is bracketed by most editors. Omitting it in rendering, we must supply w. *μὴ γάρ ζμοιγε, ἐπιτέλλεο*; *for do not enjoin these things on me at least*.

297–299. **ἐνι...βάλλεο** (Lex. *έμβάλλω*), w. dat., which denotes rest in a place: *lay it up in your mind* (and let it remain there). — **οὐτε σοι οὐτε τῷ** (fr. *τις*) **ἄλλῳ**: w. *μαχήσομαι*. — **ἐπει μ'...δόντες**: *since you who gave (her) took (her) away from me*. He speaks of the event as already past, and in using the plur. makes the other Greeks responsible as well as Agam.

300, 301. **τῶν ἄλλων** (repeated and emphasized in *τῶν*, v. 301) limits *τι*:

but of the other things, which, etc., of these, you may take and bear away nothing, etc. — θοῆ, adj. w. νηὶ: οὐκ ἀν τι φέροις; conclusion; ἀέκοντος ἐμεῖο, condit., if I am unwilling, or while I am unwilling; H. 751; G. § 226.

302, 303. εἰ δ' ἄγε μήν: but if (you wish), come on! or as F. here renders, but if (you doubt it), come on! μήν emphasizes the expression; πειρησαι, impv. mid. (insin. act. πειρῆσαι; optat. act. πειρήσαι). — γνώωσι (γιγνώσκω): Att. γνῶσι, cf. δώωσιν, v. 137. — καὶ οἵδε: these also, i. e. the bystanders. — δουρὶ: Lex. δόρυ.

Vv. 304–356. — The assembly broken up. The camp purified. Chryseis restored to her father, and Brisēis taken from Achilles.

305–307. ἀνστήτην (Att. ἀνεστήτην, fr. ἀνιστῆμι): stood up, rose up, i. e. from their seats. In v. 246 it is said, Achilles sat down. In v. 247 we must understand that Agam. was seated; and that the speeches, vv. 285 ff., were delivered while they were seated. So F. and Am. — λῦσαν (Att. ἔλυσαν (λύω)): broke up. Notice the change in the number of the two verbs in v. 305. — ἤλε: cf. v. 47. — Μενοιτιάδη: Menoitiades, or son of Menoitius, i. e. Patroclus, the most confidential friend of Achilles. To the Greeks, who were so familiar with their legends, it was sufficient for the poet to mention simply the patronymic. — οἷς: possess. pron. An Attic writer would use the article τοῖς.

308–311. προέρυσσεν: προερύω. — ἐσ...ἐσ...ἀνά, sc. νῆα: he selected for (it), etc. — βῆσε (1st aor. trans.): he caused to go, he drove, etc. — εἰσεν (L. & S. sub ἵσω, I.) ἄγων: and upon (it) he conducted (lit. leading he placed), etc. — ἐν...ἔβη: and in (it) went, etc., or, as Am. and Koch understand ἐν, and among (them) went, etc.

312, 313. οἱ μέν (correl. w. οἱ δέ, v. 314): these, i. e. Odysseus and his men. — ἐπέπλεον: ἐπιπλέω. — With the purification here described Faesi compares 1 Samuel vii. 6: “And they (the children of Israel) gathered together to Mizpeh, and drew water, and poured it out before the Lord, and fasted on that day, and said there, ‘We have sinned against the Lord.’”

314. οἱ δέ: but the others, i. e. those who were left after Odysseus and his companions had gone.

317. ἐλιστρέμενη περὶ κάπνῳ: curling (or rolling) around the smoke. Derby, wreathed in smoke.

318–321. τὰ πένοντο: toiled at these labors. — κατά: throughout. — τὴν, relat.: which. — τώ οἱ ἔσαν κήρυκε: who were his heralds, etc. (lit. which two were to him heralds, etc.).

322–325. ἔρχεσθον: impv. — κλισίην: const. II. 551; G. § 162. Go to the tent, etc. — ἀγέμεν (Att. ἄγειν): insin. as impv. Cf. v. 20 λῦσαι. —

εἰ δέ κε μὴ δώησιν (Att. δῷ; H. 400 D, i; 361 D; G. § 128, 2. “In Homer,” etc.), ἐγὼ δέ (cf. v. 131, Note); *and if he will not give (her) up, then I, etc.* — καὶ...ἔλωμαι: cf. v. 137, Note. — καί, before ρίγιον, intens.: *even.*

326–328. προτεῖ: πρό, ἵημι. — κρατερὸν...ἔτελλεν: *he enjoined (upon them) a stern command.* The expression here refers to what precedes; in v. 25, to what follows. — τῶ δέ: *and these two, i. e. the two heralds.* — ἐπὶ...ἰκέσθεν: *ἰκνέομαι* often takes the acc. without a prep. (cf. vv. 240, 362); but here w. ἐπὶ.

329–332. τόν: *this one, him, i. e. Achilles.* — ταρβήσαντε: *fearing, confused, embarrassed;* the aor. denoting the effect at the first sight of Achilles; αἰδομένω (αἰδομαι, poet, for αἰδέομαι), *reverencing;* the pres. denoting a continued feeling as they stood before him. — οὐδέ τι μιν...ἔρεοντο (Lex. ἔρομαι): *nor did they speak to him at all nor interrogate (him).*

333, 334. ὁ ἔγνω...φρεσί: *he knew in his mind.* What did he know? Their embarrassment, expressed above in ταρβήσαντε? So F., Koch, Naeg.: The object of their coming? So Am., Hentze, Düntz. The latter seems to me more natural. With the elliptical use of ἔγνω here, cf. γνώσις, v. 302. — χαίρετε: the usual courteous salutation: *Hail! heralds!* Achilles, who had just been so angry and defiant towards Agam., now appears kind and courteous towards the heralds.

335, 336. ἀστον ἴτε: lit. *come nearer.* The Germans often say, *treten Sie näher (come nearer)*, where we should say, *walk in.* — οὐ τι μοι (ethical dat.) ὑμεῖς (Att. ὑμεῖς, sc. ἔστε) ἐπαίτιοι (a strengthened form of αἴτιοι): *not at all are you blameworthy in my view; or, more freely rendered, you have not offended me.* — δ = Att. ὅς, who. — σφῶι: *you two.* For the Homeric forms of the pronouns (ὑμεῖς, v. 335, σφῶι, v. 336, σφωῖν, enclit., v. 338), the learner will need to refer often to the grammar. H. 333 D; G. § 79, Note 2. The forms, νῦν, νῦν, σφῶι, σφῶῖν, and σφωῖν, are written without the diaeresis in all the recent German editions of Homer. Also in the Homeric Lexicons of Autenrieth, Ebeling, and Seiler. Accordingly they appear thus in this work.

338, 339. τῶ δ' αὐτῶ, κτέ.: *and let these two themselves be, etc.* — μάρτυροι: *witnesses,* i. e. of the entire transaction, particularly of the injustice done to Achilles. — πρός, w. gen.: *a solemn appeal; in the presence of, before.*

340, 341. ἀπηνέος: emphat. posit.; *and before this king, unfeeling one.* — εἴ ποτε δ' αὖτε: *if ever again, etc.; to be connected w. the preceding.* For this use of δ', cf. v. 131, Note. Several editors (Am., Düntz., Koch) write here δὴ αὖτε (*synizesis*). Notice here εἰ w. the subjunc. γένηται; H. 747, b; G. § 223, Note 2. — ἀμύναι, w. χρειώ: *a need of me to avert.*

**342–344.** θύει: L. & S. θύω (B). — πρόσσω καὶ ὄπίσσω. German scholars are now pretty generally agreed in translating this, *forward and backward*, or, *the future* (*πρόσσω*) and *the past* (*ὄπίσσω*); contrary to L. & S. sub ὄπίσσω, II. The expression was often used to denote a man of forecast; a far-sighted, thoughtful man. — ὅππως...μαχέοιντο. The general rule (H. 739; G. § 216, 1) would require here the subjunc., as *οἶη*, the verb of the principal clause, is pres. in meaning. A very rare const. Goodwin, Moods and Tenses, § 44, Note 2. The ending *-ουτο*, st. *οίατο*, is said to occur only here in Hom. — οἱ...Ἀχαιοί: lit. *these by the ships, Achaeans*. (Notice particularly this form of expression, since it occurs often in Hom. H. 500, d; G. § 140, Note 2; cf. v. 348, ἡ...γυνή); Eng. idiom, *that the Achaeans by the ships might fight in safety*.

**345–348.** φίλω: notice the frequent and peculiar use of *φίλος* (L. & S. 2 b) in Hom. — ἐπεπείθεθ: ἐπεπείθομαι. — δῶκε δ' ἄγειν: *and gave (her to them) to lead (away)*. Infin. denoting purpose; H. 765; G. § 265. Often thus used in Greek; very seldom in Latin. — ἔτην: H. 405 D; G. § 129, II., Note. — γυνή: defin. appos. w. ἡ; lit. *but she, the woman, etc.* It is easier and sufficiently accurate to say, *but the woman reluctantly went, etc.* Cf. note on *οἱ...Ἀχαιοί*, v. 344. ἀέκουσα indicates that the maiden had formed an attachment to Achilles.

**349–351.** ἔτάρων, w. νύσφι λιασθεῖς (*λιάζομαι*): θὼν ἐφ', w. ἔζετο; *weeping, immediately withdrawing apart from his companions, sat down on the beach of, etc.* ἐπί after the case which it governs written ἐπι (anastrophe); H. 102 D, b; G. § 23, 2. Yet this rule is not usually followed when the prep. suffers elision. Hence we have here ἐφ' (not ἐφ'). So Koch, Cr., Naeg., F. Yet Am., Düntz., Dind., write here ἐφ'. — ἀλὸς πολιῆς: *of the gray sea; spoken of the sea where it breaks on the shore; πόντον, the open sea, the deep.* — πολλά, adv. w. ἡρήσατο: *much, earnestly.*

**352–356.** For the entire story of the marriage of Thetis, daughter of the sea-god Nereus, to Peleus, father of Achilles, see Classical Dictionary under these several names, Thetis, etc. — ἔτεκές γε (*τίκτω*): γε seems to emphasize ἔτεκες; *since you even bore me, being very short-lived*, i. e. even at my birth this was determined. Notice also the intens. force of *πέρ* after μινυθάδιον, and after τιμήν. — ὅφελλεν: L. & S. ὁφείλω, II. — οὐδὲ...τυτθόν: *not even a little.* Zeus had failed to fulfil his promise, as Achilles viewed the case, in permitting Agamemnon to treat him with dishonor. — αὐτὸς ἀπούρας (L. & S. ἀπαυράω): *having himself, etc., repeats and strengthens the idea of ἔλων, thus expressing more fully the emotion of Achilles.*

Vv. 357–430.—Interview between Achilles and his mother.

**358–360.** ἥμενη (*ἥμαι*): *while sitting, or, as she sat.* — παρὰ...γέροντι (appos. w. *πατρί*): may be rendered, *by her aged father.* His name was

Nereus; was chief of the sea-gods; dwelt in the Ægean sea between Samothrace and Imbrus. With him Thetis had lived since the beginning of the Trojan war, to be near her son. — ἀνέδυ: ἀναδύομαι. — πάροιθ' αὐτοῖο... δακ-: before him (i. e. Achilles) as he wept.

361, 362. χειρί τέ μιν κατέρεξεν (καταρρέξω): *caressed him with her hand.* — The last half of v. 361 is a somewhat frequent expression in Hom. L. & S. render it (sub ἔξονομάξω) not very accurately, *speak the word and uttered it aloud.* Am., *speak out and said (sprach aus und sagte).* Voss, *sprach also beginnend.* It is often rendered more literally, *speak a word and called him by name (mit Namen nannte. F.)* It is regularly followed by the name of the person addressed, or by some familiar substitute for that name, as here. — φρένας: partit. appos. w. σέ; H. 500, b; G. § 137; lit. *why has sorrow come on you, your mind?* more freely rendered, *on your mind?* (Cf. v. 237, Note. Called the σχῆμα καθ' ὅλον καὶ μέρος); φρένας, in const. and idea, is closely allied to the acc. of specif., and some may prefer to view it thus.

363–365. νώω: cf. v. 132. — εἴδομεν (Att. εἰδῶμεν, fr. οἶδα); subjunc. w. short mode-sign; *that we both may know.* — ταῦτα...πάντα: obj. of ἀγορεύω; ιδνή (Att. εἰδνή, fr. οἶδα) agrees w. τοι; may be viewed as without obj., like οἶσθα, and εἴδομεν, and γνώστι (v. 302), or as taking the same obj. w. ἀγορεύω; *why do I rehearse all these things to you knowing (them)?* Still he proceeds with the story, thus unburdening his heart to his sympathizing mother. It is well to consider in this whole description — both the interview with his mother and that with the heralds — whether the verse of Horace,

Impiger, iracundus, inexorabilis, acer,  
(*De Arte Poetica*, v. 121)

presents a full and truthful picture, according to the Homeric conception.

366–369. ἐς Θήβην: *to Thebe*, mentioned again, VI. 397, as the home of Andromache, wife of Hector; not to be confounded with the Thebes (usu. in plur. Θῆβαι) in Boeotia and that in Egypt. — διεπράθομεν, διαπέρθω. — τά: *these things* (the spoils from Thebe, expressed above in πάντα), obj. of δάσσαντο, L. & S. ΔΑΙΩ (B). — ἐκ...ἔλον: ἔξαιρέω. — Ἀτρεΐδῃ: dat. of interest, *for Atreides*, i. e. Agamemnon.

371–379. Cf. vv. 12–16; 22–25.

381–385. ἐπεὶ...τιεν: *since he (ὁ γέρων) was very dear to him (Apollo).* — ἡκε (ἴημι), βέλος, obj. — οἱ δέ νυ λαοί: lit. *and now they, the people;* Eng. idiom, *and now the people;* cf. note on οι...Ἄχαιοι, v. 344. So also, τὰ δ' ἐπώχετο κῆλα; lit. *and these, the shafts;* Eng. idiom, *and the shafts,* etc. — ἐπώχετο: ἐποίχομαι. — ἑκάτοιο (Lex. ἑκατός): *of the Archer-god (Derby).*

386–388. θεόν, obj. of ιλάσκεσθαι. — ἀναστάς, sc. Ἀτρεΐων. — ἡπε-

**λησεν**: ἀπειλέω. The spondaic movement of v. 388 is well adapted to call attention to the thought. — δ, masc. Att. ὄς: τετελεσμένος ἔστιν, a longer and more emphatic expression than τετέλεσται; which in fact has been carried into execution.

**389–392.** τὴν: *this one, her*, i. e. Chrysēis; emphat. posit. — ἀνακτι: *for the king*, i. e. Apollo; cf. v. 36. — τὴν δὲ...κούρην Βρι- (cf. note on οἱ δὲ...λαοι, v. 382); obj. of ἄγοντες; *conducting (away) the maiden (daughter) of Briseis*.

**393–395.** περίσχεο: L. & S. περιέχω, III. — ἐῆσος: the reading of all the recent editt.; yet L. & S., sub ἐῦς, write ἐῆσος (smooth breathing). Auten. & Seiler write ἐύς, gen. ἐῆσος (w. breathing changed); *defend your brave son, or your noble son*. — λίσαι: impv. fr. λίσσομαι. — εἴ ποτε δή τι: cf. vv. 39, 40. — ὕνησας: ὄνινημι. — ή ἔπει (ἔπος)...ἡὲ καὶ ἔργῳ: *either by word, or even by deed, by actual service*.

**396–400.** πολλάκι γάρ σεο (Att. σοῦ)...ἀκουσα, κτέ.: *For often I have heard you boasting in the palace of my father*, i. e. of Peleus. It appears that, according to the Homeric idea, Thetis remained with Peleus after her marriage to him until the breaking out of the Trojan War; but then left him to be nearer her son. Cf. v. 358. — ὅτ'...οἰη...ἀμῦναι: *when you affirmed that you alone among...averted*, etc. Const. of οἰη; H. 774, 775 (fine print); G. § 136, Note 2. — Ὀλύμπιοι: subst. here: *when others, Olympian divinities, both Hera, etc.* Thetis was not herself an Olympian divinity; hence, we cannot say, *when other Olympian divinities*.

**401, 402.** τόν, obj. of ὑπελύσαο (ὑπολύω): L. & S. render, *thou didst set him free from bonds by stealth*. Seiler also, *du befreitest ihn heimlich*. Koch says this is certainly wrong; that no idea, *by stealth, secretly*, is admissible here, but simply, *you loosed him from under*, etc. Am., Hentze, Naeg., Autenrieth, agree w. the rendering of Koch; and rightly, as appears to me. The poet here speaks as though Zeus had actually been bound, although above he speaks of it only as a wish of the Olympian divinities. — ωχ' (ώκα)...καλέσασα, *having quickly called*, etc., agrees w. σύ.

**403–405.** ὅν relates to ἔκατόγχειρον (used as subst.), and is the obj. of καλέοντι: *whom the gods call Briarēos (the strong and heavy one), but all men (call) Άργεων (the stormy, the tempestuous)*. Other passages in Homer allude to a language of the gods, as distinct from that of men. Precisely what Hom. meant by this is a matter of doubt; perhaps he may mean names that were ancient and no longer in use in the language of the common people. The origin of the conception of the hundred-handed giant is also doubtful. It may possibly be a personification of the storm. — ὁ γὰρ...ἀρείνων: the reason for summoning the hundred-handed; *for he in turn (is) superior in strength to his father (Poseidon)*. As Poseidon, at least with Hera and Athena (cf. v. 400), was stronger than Zeus, so Briarēos, in

turn ( $\alphaὐτε$ ), was stronger than Poseidon. —  $\delta\sigma\ \rho\alpha\ldots\gamma\alpha\lambda\omega\nu$ : *This one accordingly sat down...exulting in his honor.* For  $\delta\sigma$  as demonst. see L. & S.  $\delta\sigma$ , A.

406.  $\tau\acute{o}\nu$ : *this one, him*, i. e. Briarēos. —  $\kappa\alpha\iota$ , as in v. 249, adds the statement of the effect, or the result, to the statement of the quality, or the character. It may be rendered *also*, or omitted in translating. —  $\dot{\nu}\pi\acute{e}\delta\delta\epsilon\sigma\alpha\nu$ . The rendering of L. & S. ( $\dot{\nu}\pi\acute{o}\delta\epsilon\iota\omega$ ), *to fear slightly*, or *to fear secretly*, seems entirely inappropriate here.  $\dot{\nu}\pi\acute{o}$ - denotes rather “*subjection, subordination*” (cf. L. & S.  $\dot{\nu}\pi\acute{o}$ , F. In Compos. I. 3), and may be rendered simply, *this one the blessed gods even feared, and they did not bind* (Zeus). So Ebeling, Seiler, Am., Koch, Düntz., Auten., Naeg., et al.

407.  $\tau\acute{a}\nu\ldots\mu\acute{n}\sigma\alpha\sigma\alpha$  ( $\mu\acute{i}\mu\acute{n}\sigma\kappa\omega$ ): *Now, reminding him of these things, etc.* —  $\lambda\alpha\beta\epsilon\ \gamma\acute{o}\nu\omega\nu$  ( $\gamma\acute{o}\nu\nu$ ): Const. H. 574, b; G. § 171; *take (him) by the knees.* D., “*Clasp his knees.*” B., “*Embrace his knees.*”

408, 409.  $\dot{\nu}\theta\acute{e}\lambda\eta\sigma\iota\omega\nu$ : cf. δώγσιν, v. 324, Note. —  $\dot{\nu}\pi\acute{i}\ldots\dot{\alpha}\rho\eta\xi\alpha\iota$ :  $\dot{\nu}\pi\alpha\rho\acute{h}\gamma\omega$ . —  $\tau\acute{o}\nu\ldots\acute{A}χaio\acute{u}s$ : cf. οι... $\acute{A}χaio\acute{l}$ , v. 344, Note; οι...λαο $\acute{l}$ , v. 382. —  $\dot{\chi}\lambda\sigma\alpha\iota$ : L. & S. εἰλω; *to force the Achaeans back to their ships and to the sea; or to hem in the Achaeans by, etc.; πρύμνας*, strictly, *the sterns of the ships* (which were drawn up with the sterns towards the land).

410-412.  $\kappa\tau\acute{e}\nu\mu\acute{m}\nu\omega\nu$ s. Note the force of the pres. particip., *being continually slain*. —  $\dot{\nu}\pi\alpha\mu\rho\omega\eta\tau\alpha\iota$ : I. & S.  $\dot{\nu}\pi\alpha\mu\rho\acute{e}\omega$ , II. — Repeat  $\acute{\iota}\nu\alpha$  before γνῶ... $\dot{\eta}\nu\ \acute{a}t\eta\nu$ ,  $\delta\ \tau'$ ,  $\kappa\tau\acute{e}$ : *and that...may know his mischievous folly, in that he, etc.* Cf. v. 244, Note. The older edit. read  $\delta\tau$ ; but Am. and F.  $\delta\ \tau'$  ( $\delta = \delta\tau$ ,  $\tau\acute{e}$  Epic use).

413, 414.  $\kappa\atilde{\alpha}\tau\acute{a}\ldots\chi\acute{e}\omega\sigma\alpha$ :  $\kappa\alpha\tau\acute{a}\chi\acute{e}\omega$ . —  $\delta\acute{a}\kappa\mu\nu$ : *collective; pouring down tears; κατά, sc. παρειῶν, down (her cheeks).* —  $\alpha\acute{i}\nu\acute{a}$  (adv.)  $\tau\acute{e}\kappa\mu\acute{u}\sigma\alpha$  ( $\tau\acute{e}\kappa\mu\acute{u}\omega$ ), *having borne you to a terrible fate.*

415, 416.  $\alpha\acute{i}\theta'$   $\delta\phi\acute{e}\lambda\epsilon\varsigma$  ( $\dot{\iota}\phi\acute{e}\iota\lambda\omega$ ) .. $\dot{\eta}\sigma\theta\alpha\iota$  ( $\dot{\eta}\mu\alpha\iota$ ). Force of this form of wish? H. 721, b; G. § 251, 2, Note 1, *O that you were sitting, etc.* Cf. Anab. 2, 1, 4.  $\dot{\omega}\phi\acute{e}\lambda\epsilon\ K\acute{u}pos\ \xi\hat{\eta}\nu$ , *O that Cyrus were living!* —  $\dot{\nu}\pi\acute{e}\lambda$ ,  $\kappa\tau\acute{e}$ . The idea is expressed first positively, then negatively, — a frequent idiom.  $\alpha\acute{i}\sigma\alpha$ , *period of life determined by fate, destined life*;  $\mu\acute{i}\nu\nu\theta\alpha$ ,  $\delta\eta\nu$ , advs. in the pred., lit. *extending over a short period, extending over a long period*; may be rendered as adjs., *since now your destined life is very brief; certainly not very long.*

417, 418.  $\dot{\nu}\pi\acute{e}\lambda\epsilon\o$  (syncopated, for  $\dot{\nu}\pi\acute{e}\lambda\epsilon\o$ , fr.  $\pi\acute{e}\lambda\omega$ , or  $\pi\acute{e}\lambda\mu\alpha\iota$ ); often rendered as pres. L. & S.  $\pi\acute{e}\lambda\omega$ , II.; more exactly, *you became (and are still)*. F. Taken w.  $\nu\hat{\nu}\nu\ \delta'\ \acute{a}\mu\alpha\ \tau'$ , *but now* (as the case actually stands) *you became (from the moment of your disgrace) at once short-lived and miserable above all men.* So Am. —  $\tau\acute{a}\ldots\tau\acute{e}\kappa\mu\nu$ : *wherefore, I bore you to, etc.*

419, 420.  $\tau\acute{o}\nu\tau\acute{o}\ldots\dot{\nu}\pi\acute{o}\varsigma$ : *but, indeed, to speak this word* (which Achilles

had above suggested vv. 407 ff.) ; ἐρέονσα, f. of *φημί*. Distinguish carefully fr. pres. ἐρέω = εἰρουμαι, *to inquire*. — αὐτὸς κε πίθηται, sc. Ζεύς; cf. v. 207.

421, 422. ἀλλὰ σὺ μὲν νῦν: correl. w. καὶ τότε ἔπειτά τοι, v. 426; but do you for the present...and then after that I, etc. — παρήμενος: παρά, ἥματι. — μῆνι' (= μῆνιε). Note the force of the pres. impv., *continue your anger*. — πάμπαν (πᾶν, πᾶν): emphat. posit.

423, 424. Ζεὺς γὰρ...ξβη, κτέ. This indicates that Homer had heard something about the advanced civilization of the Æthiopians. — ἐς Ὀκεανόν: *to Oceanus*; according to the early geographical ideas of the Greeks, the stream flowing around the extreme edge of the earth, on the southernmost part of which the Æthiopians dwelt. — μετά, w. acc.: *into the midst of, among*. — Αἰθιοπῆς: deriv.? See Lex. — χθιζός (adj. where we should use an adv.; H. 488, R. c; G. § 138, Note 7)...δαῖτα: *went yesterday...to attend a feast*.

425–427. δωδεκάτη, sc. ἡμέρᾳ. — ἐλεύσεται: *he (i. e. Zeus) will come*. Notice the use of this fut. in Hom. Scarcely used in classic Attic prose. Instead of it, εἴμι, or ἦσω, or ἀφίξομαι. — The long absence of Zeus from Olympus afforded time for the Greeks to feel the absence of Achilles from the army. — Διὸς ποτὶ χαλκοβατές δῶ: *to the house of Zeus with copper threshold*. In Book IV. v. 2, Homer speaks of the *golden floor* (χρυσέψ ἐν δαπέδῳ), where the gods were seated. Homer had probably seen in the palaces of princes something similar to what he here describes. The researches of Schliemann in the Troad and in Mycenæ show the surprising wealth of somebody, whether of Priam or of somebody else, in the precious metals. — χαλκοβατές, not “with floor of brass,” as L. & S. render it. Brass, a composition of copper and zinc, is thought not to have been known at that time. The metal in common use was copper, nearly pure, or with a slight admixture of tin, and so may be rendered either *copper* or *bronze*. Cf. Schliemann. — μίν, subj. of πείσεσθαι: *that he will yield*. Cf. v. 289.

428–430. ἀπεβήσετο: H. 349 D; G. Appendix, βαίνω [a. m. Ep.]. — τόν: Achilles. — αὐτοῦ: adv. — ἐνζώνοιο γυναικός: const.? H. 577, a; G. § 173; *angry on account of*, etc. — τὴν φὰ βύῃ ἀέκοντος ἀπηγρων (Lex. ἀπανράω); usually rendered, *whom they took away against his will* (more lit. *in spite of (him) unwilling*); the gen. w. βύῃ. Some, however, understand ἀέκοντος as gen. abs.; others still take it w. ἀπηγρων.

Vv. 430–487. — Chryseis conducted home.

432–435. οἱ δέ, i. e. Odysseus and his men. — λιμένος, w. ἐντός. — στελλαντο: L. & S. στέλλω, IV. — ἐν. Notice the frequent use in Hom. of this prep. w. a verb of motion. — ὑφέντες (*ὑφίημι*): takes the same obj. as πέλασαν; *lowering* (it). — τὴν: *this, it, i. e. νῆσα*. — πρεσέρεσσαν (πρό, ἐρέσσω); aor. w. σ doubled metri gratia.

436-439. ἐκ in each v. is to be taken w. the following verb. — κατὰ... ἔδησαν: L. & S. καταδέω (A). — βῆσαν: 1 aor. trans. Cf. βῆσε, v. 310. — The entire passage presents an illustration of the manner of Homer in describing with special minuteness transactions which were of great importance. The arrest of the plague in the army was supposed to depend on the success of this mission of Odysseus. Note the fact that the offering to Apollo leaves the ship before the maiden. Again, note the succession of spondees in v. 439, — picturing, as is thought, the cautious step of Chryseis, and indicating still further the importance of the transaction.

440-444. τήν, w. ἄγων and τίθει, *conducting this one placed (her) in the arms of*, etc. — μέν = μῆν. — πατρί: dat. of interest. — σοι: const.? cf. πατρί. — ἀγέμεν: infin. denoting purpose w. προέπεμψεν; *sent me forward to conduct*, etc. For the force of πρό, cf. πρὸ...ῆκε, v. 195. — ίλασόμεσθα (*iλάσκομαι*) may be taken as fut. indic. or as aor. subjunc.; yet the aor. subjunc. after ἔφρα is more common. The short mode-sign in the subjunc. and the ending -μεσθα have occurred before.

446-449. ἐν χερσὶ τίθει: expressed more fully above, vv. 440, 441, τήν ... πατρὶ φίλῳ ἐν χερσὶ τίθει. — τοι δέ: *but they*, i. e. Odysseus and his men. — ἔστησαν: 1st aor., *set, placed, arranged*. — χερνίψαντο: χερνίπτομαι. — οὐλοχύτας ἀνέλοντο (*ἀναιρέω*): *they took up*, i. e. out of a basket (*κάνεον*, cf. Odys. IV. 761) which stood on the ground. They all thus participated in the sacred ceremony. After the prayer, these bruised barleycorns were thrown forward on the victims (*προβάλοντο*, v. 458). The whole description is interesting, as being the earliest account in Grecian literature of a sacrifice.

450-452. τοῖσιν: *for them*. — ἀνασχών (*ἀνέχω*): *raising*. Notice in v. 36 that the dat. Ἀπόλλωνι (w. πολλὰ...ἡράτο) means, *prayed much (or earnestly) to Apollo*, not *for*, etc., as *τοῖσιν*. Notice also that Chryses uses the same form in asking that the plague be stayed, as above, vv. 37, 38, in praying for revenge.

454-456. τίμησας: indic. The particip. would be *τιμήσας*. — ὕψοι: *ἴπτομαι*. — ἐπικρήνον: cf. v. 41. — ἡδη...ἄμυνον (*impv. fr. ἀμύνω*): *at once now avert*, etc. Cf. v. 97.

457-459. Cf. v. 43. — οὐλοχύτας προβάλοντο: cf. v. 449, Note. — αὐέρυσαν: L. & S. *αὐέρύω*. — ἔσφαξαν, *σφάξω*. — The object of the verbs in v. 459 is readily supplied, *they first drew back (the heads of the victims)*, etc. They drew the heads back, or upward, because the sacrifice was to be made to an Olympian divinity, the usual custom. The head of a victim, which was offered to a god of the underworld, would be drawn downward. (Voss, Cr.)

460, 461. μηροὺς ἔξέταμον (*ἐκ, τέμνω*): *they cut out the thighs*. This is usually understood as meaning, *they cut out from the thighs the pieces to*

be offered in sacrifice (*μηρία* or *μῆρα*). Cf. v. 41. — **κατά τε...ἐκάλυψεν** (*κατακαλύπτω*), sc. *μηρούς*: *enveloped* (them). — **δίπτυχα ποιήσαντες**, sc. *κνῖσαν*: *having made it* (the fat caul) *double*; *δίπτυχα*, L. & S. *δίπτυχος*. — **ἐπ' αὐτῶν**: *upon them*, i. e. on the thighs, or the pieces of the thighs.

**462, 463.** **καὶ...ἐπὶ...λεῖβε.** The obj. is readily supplied; *burnt (them)* ... *poured upon (them, i. e. upon the burnt sacrifices when nearly consumed).* — **παρ' αὐτόν**: *by his side*, by the side of the aged man, the priest Chryses.

**464-466.** **κατὰ...ἐκάη**: *κατακαίω*. — **ἐπάσαντο**: *πατέομαι*. — **τὰλλα**, obj. of *μίστυλλον*, and understood with *ἔπειραν*. — **ἀμφ' ὄβ-** *ἔπειραν*: *pierced them with spits* (so that the spits appeared on both sides, *ἀμφί*). So Am., Doed., Koch, Naeg. Or, taking *ἀμφί* as a prep. w. *ὄβ-*, *they pierced them (the other parts) so that they were around the spits*. So Auten., Seil., L. & S. — **ἐρύσαντό τε πάντα**: *and drew them all off*; i. e. from the spits.

**467-470.** **τετύκοντο**: L. & S. *τεύχω*. — **τὶ**: adv. acc. — **δαιτὸς ἔστης**, w. *ἔδενετο* (fr. *δεύω*, for *δέω*, to miss, to want); *nor did the appetite feel any want of an equal feast*, i. e. of a feast in which all had an equal share. — **αὐτῷ...ἔξ...ἔντο** (*ἔξιημι*): *but when they had satisfied* (lit. sent out or forth) *the desire of*, etc. — **ἐπεστέψαντο**: L. & S. *ἐπιστέψω*.

**471-473.** **νώμησαν...πάσιν**: *and they (κοῦροι) distributed it (ποτόν) to all*. — **ἐπαρξάμενοι δεπάεστιν**: Cf. L. & S. *ἐπάρχω*, II.; *having made a beginning with the cups* (which had already been filled); “*having performed the dedicatory rites with the cups*” (Auten.), i. e. having poured out a libation with the cups the first time they were filled. So this much-disputed clause is now usually interpreted. For a full account of a Symposium, see Dic. Antiqq. — **πανημέριοι**: *all day long*, i. e. all the remainder of the day; adj. where we use an adverbial expression. Cf. note on *χθιζός*, v. 424. — **κοῦροι**: appos. w. *οἱ δέ*. Cf. note on *γυνή*, v. 348; *Ἄχαιοι*, v. 344. — **ὁ δὲ...ἀκούων**. The thoughtful reader will not fail to notice the low conception of a divinity which this whole passage presents.

**475-480.** **κνέφας**: subj. of *ἐπὶ...ἥλθεν*; *when darkness came on*. — **τοῖσιν** (v. 479): w. *ἴει* (*ἴημι*), *sent to them*, etc. — **στήσαντο**. Note the trans. meaning of the 1st aor. mid. of *ἴστημι*; *they set up* (for themselves). — **ἀνὰ...πέτασσαν**: *ἀναπετάννυμι*.

**481-483.** **ἐν...πρῆσεν**: *ἐμπρήθω*. — **μέσον**, pred. adj. w. *ἰστίον* = Att. *μέσον τὸ ιστίον*: *filled the sail in the midst, or filled the midst of the sail*. — **ἀμφί**, w. *στείρη*; *κῦμα πορφύρεον*, subj. of *ἴαχε*; *μεγάλα*, adv. — **νηός** may be viewed as gen. abs., or as limiting *στείρη*. — **ἡ δ' θεεν** (*θέω*); *properly spoken of a thing having life* (metaphor); *and she ran along*, etc.

**484-487.** **ἴκοντο**, here used w. a prep.; often takes the acc. without a prep.; *but when they arrived at*, etc. Observe that as *ἀνά* is used of embarking on the sea (v. 478), so *κατά* is spoken of coming to land. The army was encamped close by the ships, which were drawn up on the land.

— νῆα: emphat. posit.; obj. of ἔρυσσαν. — ὑψοῦ ἐπὶ ψαμάθοις is added to ἐπ' ἡπερόῳ to define it more exactly, at the same time making the description more picturesque; *upon the land, high upon the sand.* — ὑπὸ δέ: and under (it, the ship). The props would naturally be placed under the sides of the ship. — αὐτοὶ δέ: correl. w. νῆα μέν; while they themselves, etc. — ἐσκίδναντο: L. & S. σκίδναμαι and σκεδάννυμι.

Vv. 488—530. — How Thetis obtains her request from Zeus.

488—492. ὁ...νῖος,...Ἀχιλλεύς: cf. ἡ...γυνή, v. 348, N. — Πηλέος: synizesis. The foot is -λέος νι-, a spondee. Yet Am. and Koch, following Bekker, read Πηλῆος, with the foot -λῆος νι-, a dactyl. In νῖος, as in οῖος, the diphthong before a vowel in the same word must with the reading -λῆος νι- be taken as short. — οὔτε ποτ'. Note the asyndeton; this sentence introducing a fuller statement of μήνιε. — πωλέστκετο (πωλέω), φθινύθεσκε (φθινύθω, φθινω, φθιω), ποθέεσκε (ποθέω), all with the iterative ending. — Πόλεμον: cf. 226, Note. The foot is μον, ἀλ-, a spondee.

493—497. ἐκ τοῦ δυωδεκάτη...ἡώς: the twelfth morning from that (time), i. e. from the time of the interview with Thetis. Cf. v. 425. — ἵσταν: εἴμι; H. 405 D; G. § 129, II., Note. — ἤρχε (ἀρχω): went first, took the lead. — λήθετο: L. & S.: λανθάνω, C. — ἐφετμέων (ἐφετμή): ending, H. 128 D, b; G. § 39. — παιδὸς ἔων (L. & S. ἔος) = Att. τοῦ παιδός: did not forget the injunctions of her son. — ἀνεδύστετο (cf. note on ἀπεβήστετο, v. 428) κῦμα (obj. H. 544, a; G. § 158, Note 2); rose up from a wave, etc. — ἡερίη (ἡέριος): cf. note on χθιξός, v. 424. — μέγαν...Οὐλυμπόν τε, the vast heaven and Olympus. According to the Homeric conception, the summit of Mt. Olympus, where the gods dwelt, reached upward into the heavens. Cf. v. 420.

498—501. εὐρύοπα. Of the two meanings, *wide-seeing* and *far-sounding* (i. e. *loud-thundering*), German scholars now generally prefer the latter, deriving it from εὐρύς, *wide*, and ὄψ, *voix, voice*. — ἄτερ, w. ἄλλων. — κορυφῆ: dat. of place; H. 612; G. § 190. — πάροιθ' αὐτοῖο: in front of him, i. e. Kronides. — λάβε (indic.; the impv. would be λαβέ) γούνων: cf. v. 407, Note. — σκαιῇ· δεξιτερῇ (sc. χειρὶ), may be viewed as substantives; often thus used in Hom. — ὑπ'...ἔλοῦσα, sc. αὐτόν: having taken (him) under the chin. Notice here ὑπό w. the gen. denoting situation, — a rare use.

503—510. εἴ ποτε, κτέ.: cf. v. 394. — τόδε, κτέ.: cf. v. 41. — ὡκυμ- ἄλλων: most short-lived beyond (all) others. Cf. ὡκύμορος περὶ πάντων, v. 417; nearly the same idea. — ἐπλετο: cf. note on ἐπλεο, v. 418. — V. 507 = v. 356. — ἀλλὰ σύ περ. Notice the intens. force of πέρ; but do you, in contrast w. Agam. Emphasize the word *you* in translating. — In Attic Greek ἐπί (separated by tmesis) would be joined w. τίθει: *impart strength to*, etc.

— τόφρα...δέφρα: so long a time until, continually until, or simply in one word, until. — δέφελλωσιν: Lex. δέφελλω. Distinguish carefully fr. δέφειλω.

512-515. ἡστο: Gr. ἡμαι. — ὡς ἡψατο (ἀπτω)...ὡς ἔχετ' ἐμπεφυνῖα (ἐμφύω): as she grasped his knees, thus continued clinging (to them); lit. having grown in (them), — an expressive metaphor, denoting the tenacity of her grasp. Notice the dif. between ὡς and ὡς. — εἴρετο: Lex. ἔρομαι. — νημερτές, adv. Note the deriv. — ὑπόσχεο (ὑπισχνέομαι) and κατάνευσον are not entirely synon.; promise me infallibly and confirm it with a nod. — ἀπόειπε: L. & S. ἀπεῖπον, II. — ἔπι: H. 102, a; G. §§ 23, 2; 191, Note 5. — L. & S. δέος, III.

518, 519. λοίγια ἔργα, sc. τάδ' ἔσσεται, as in v. 573: surely, these will be sad deeds! etc. — δτε...ἔφήσεις (ἔφιμι): when you shall incite me, etc. Some give δτε a causal meaning here; but the most recent critics now give it the usual temporal meaning. — ἔχθοδοπῆσαι (as if fr. ἔχθοδοπέω) occurs only here: w. "Ἡρη, to be hateful (ἔχθοδοπός) towards, to irritate. — ἔρεθησιν: ἔρεθω.

520-523. καὶ αὕτως: even thus, i. e. even as the case now stands, with all my caution. He implies, much more would she taunt me, if I were to grant your request. — καὶ τέ: Epic use of τέ; καὶ simply adds one sentence to another; τέ is thought to denote the agreement of the two in sense. We may perhaps here render, and she also affirms that I, etc., or we may, as often elsewhere, omit the rendering of τέ. Cf. note v. 8. — σὺ μὲν...έμοι δέ. Notice the force of the particles μέν and δέ, presenting emphatically the antithesis of σύ and έμοι. — ἀπόστιχε: ἀποστείχω. — μή τι νοήσῃ (νοέω) "Ἡρη (emphat. posit.): lest Hera perceive something, or suspect something; μή τι is the reading of all the recent editt. Cr., Dind., and some others read μή σε, perceive you. — κε...μελήσεται (fut. mid. st. μελήσει, only here): cf. κεν κεχολώσεται, v. 139, Note; lit. will be a care to me.

524-530. εἰ δ' ἄγε: cf. v. 302. — ἔμέθεν: H. 233 D; G. § 79, Note 2. — οὐ γὰρ ἔμὸν...δ τι, κτέ.: for anything of mine, whatever I may confirm with a nod of the head, (is) not, etc. οὐδ' ἀτελεύτητον, nor can it fail to be accomplished. — ἦ: cf. v. 219. — ἔπι, w. νεῦσε (ἔπινεύω): nodded assent with his dark brows. — ἔπερρώσαντο: ἔπιρρώμαι. — κρατός (Lex. κράς): distinguish carefully from κράτος; gen. w. ἀπ'; ἀθανάτοιο is by its position most naturally joined w. κρατός, although it makes good sense w. ἄνακτος; flowed waving from the immortal head of, etc. Cf. Aen. 9; 106. Adnuit et totum nutu tremefecit Olympum. — It has been suggested that Phidias may have had this passage in mind when he moulded the most celebrated of all the ancient statues, the Olympian Zeus.

Vv. 531-611. — Hera suspects Zeus, and angry words pass between the two. Hephaestus intervenes, and pacifies Hera; after

this, taking upon him the office of cup-bearer at the feast of the gods, he excites irrepressible mirth among them by his grotesque appearance.

531-535. *τώ*: *these two*, Zeus and Thetis. — διέτμαγεν (*διατμήγω*, -*εν* for *-ησαν*; H. 355 D, c; G. § 122, 2): *were separated*. Notice the dual subj. w. plur. verb. — ή μέν: i. e. Thetis. — ἀλτο: Lex. ἄλλομαι. — Ζεὺς δέ, sc. ἔβη, or some similar word, suggested by ἀλτο, an instance of zeugma. — ἀνέσταν (-*αν* for *-ησαν*; cf. διέτμαγεν): *stood up*, *rose up*. It is interesting to notice this token of respect among the Greeks at this early period; for what Homer says of the gods indicates without doubt a custom of his time. — ἔτλη: L. & S. ΤΛΑΩ, 2. — μεῖναι (*αὐτὸν*) ἐπερχόμενον: *to await his coming*; lit. *to await him*, etc.

536-539. μίν. Am., F., Düntz. connect μίν w. ἡγνοίησεν (*ἀγνοέω*): *nor did Hera, at a glance (ἰδοῦσα), fail to perceive in regard to him, that, etc.*; yet Koch, Naeg., St., connect μίν w. *ἰδοῦσα*, *nor did Hera fail to perceive when she saw him, that, etc.* Like many similar instances, it seems to me immaterial in which way μίν is governed grammatically. If we connect it w. ἡγνοίησεν we can readily and naturally supply it w. *ἰδοῦσα*. — συμφράσσατο: *συμφράζομαι*. — ἀλιοιο γέροντος: cf. note v. 358. — κερτομίοισι (*κερτόμιος*): *with sharp-cutting words*; adj., here used as subst.; sometimes, however, *ἐπέεσσιν* is expressed. — προσηίδα (*προσανδάω*), subj. "Ηρη.

540-543. τίς δ' αὖ τοι, κτέ.: *who of the gods now again, or who of the gods, I pray, has again, etc.* δ': cf. note v. 131. Am. and Koch read τίς δὴ αὖ, but pronounce δὴ αὖ in one syllable by synesis. — φίλον, pred., δικαζέμεν (*δικάζειν*) w. its adjuncts subj.; ἔοντα and φρονέοντα agree w. the implied subj. of δικαζέμεν, though they might have been in the dat. agreeing w. τοι; H. 776. *Always is it pleasant to you, being apart from me, meditating, to decide upon, secret measures.* κρυπτάδια is obj. both of φρονέοντα and of δικαζέμεν. — πρόφρων, pred.: *nor have you yet had the courage at all to speak to me freely, etc.*

545-548. μή, w. ἐπιέλπεο (*ἐπιέλπομαι*): *do not hope, etc.* — μύθους: *plans, purposes*; cf. ἔπος above. — χαλεποί, sc. εἰδέναι; ἔσονται, sc. μῦθοι; *they will be hard for you (to comprehend) though, etc.* πέρ seems to me here, as usual, intens., while the concessive idea lies in the participle. — ὅν, sc. μῦθον, obj. of ἀκούέμεν; ἐπιεικές, sc. ὅν. — ἐπειτα: *then, after that, i. e. after the point is once settled that the plan is suitable for your hearing.* — πρότερος, sc. ὃ σύ: *sooner (than you).* — τόνγε repeats with emphasis the idea already expressed in ὅν. — εἴσεται: *οἶδα.* — θεῶν and ἀνθρώπων limit τίς.

549-552. θελωμι. For the ending -μι in the subjunc. see H. 361 D;

G. § 122 (subj. and opt.). — **ταῦτα**: *these things*; referring to the collective idea of *ὅν κε* (*μῦθον*), *whatever plan*. — **διείρεω** (*διέρομαι*): *μετάλλα* (*μεταλλάω*); two verbs very similar in meaning; *do not inquire at all about these things severally, nor search into them*. — **βοῶπις**. See L. & S. Note the deriv. The recent discoveries of Schliemann in Mycenæ seem to prove very clearly that Hera was once represented with a cow's face. Schliemann, however, suggests the rendering (Mycenæ, p. 22), *large-eyed*. Cf. v. 206, note. — **ποῖον**, pred. w. *τὸν μῦθον*: *what (was) this word (which) you spoke*; an expression used several times by Hom. to denote surprise mingled with indignation. *ποῖον*, as distinguished fr. *τίνα, of what sort*.

**553, 554.** **καὶ** and **λίγη** (Att. *λίαν*) are both intens., even surely, or in one word, *surely*; **σέ**, obj. of *εἴρουμαι* and *μεταλλῶ*. Above, v. 550, they take *ταῦτα* as obj. Notice *πάρος*, *formerly*, w. the pres. tense; G. § 200, Note 4. *Surely, I have not been wont formerly to either question or examine you*. — **εὔκηλος**, w. subj. of *φράζει*: *but entirely at your ease, or with very little concern you consider, etc.* **τὰ...ἄστα** (Att. *ἄτινα* or *ἄττα*): *the things which, whatever things*. — **ἔθέλησθα**: cf. *ἔθέλωμι*, v. 549, note.

**555–559.** **αἰνῶς**: Lex. *αἰνός*. — **παρείπη**: Lex. *παρεῖπον*. Note here the aor. subjunc. spoken, not of something in the future, but of a fact accomplished, *may have*, etc. — **ἡερῆ**: cf. v. 497, note. — **τῇ**: i. e. Thetis. — **σέ**, subj. of *κατανεῦσαι*. Notice the aor. infin. denoting an action brought to pass; *that you (have) nodded assent, that you (have) promised*; H. 716; G. § 203. — **ώς**, w. the subjuncs. *τιμήσης, ὀλέσης* (*ὅλλυμι*), after *κατανεῦσαι*, st. the infin. the usual const., *to honor...to destroy*, etc.; lit. *that you may honor, or that you will honor, etc.* — **πολέας** (*πολύς*): distinguish carefully, fr. *πόλεας*; -λέας, synizesis. — Observe that this sentence is introduced without a connective (asyndeton), indicating the emotion of the speaker.

**561–563.** **δαιμονίη**. Perhaps the rendering, *madam!* and for *δαιμόνιε* the rendering, *sir!* is as good as any we can adopt; while the tone of voice will indicate whether the address is respectful, or angry and scornful. — **αἰεὶ μὲν δίεατ** (*οἴομαι*): *you are always suspicious*. Notice the succession of vowel-sounds in the first half of this verse, — a characteristic of the Ionic dialect. — **λήθω** = Att. *λανθάνω*; *nor do I elude you*. — **ἀπὸ θυμοῦ**: (*alien*) *from my heart*. — **ἐμοῖ**: ethical dat.; not, as I view it, dat. for gen. w. *θυμοῦ*; H. 599; G. § 184, Note 5. — **τὸ δέ**: *and this*, i. e. the fact of this alienation.

**564–567.** **εἰ δ' οὕτω...εἶναι**: *But if this is so, it will be agreeable to me*; usually understood as referring to vv. 555 ff. *And now I greatly fear, etc.* The reply of Zeus — if I have in fact made a promise to Thetis, such is my good pleasure — sounds like the language of a haughty sovereign. *Sic volo, sic jubeo. Tel est notre bon plaisir.* The harshness of the rhythm is in keeping with the sense. — **μή**: cf. v. 28, note. — **δσοι θεοί**: antecedent

(θεοῖ) incorporated in the relative clause; H. 809; G. § 154; *lest (all) the gods, as many as are, etc., may not avert (me) from you, as I approach nearer*; τοῦ, dat. of interest; ἔντα, sc. ἐμέ, obj. of χραίσμωσιν. — δτε..., ἐφείω, Att. ἐφῶ (ἐπὶ, ὡ fr. ἵημι): *when I lay, etc.*

570–572. ὥχθησαν: ὀχθέω. — ἀνά. Note the frequent use in Hom. of ἀνά and κατά in the sense *through, throughout*. — θεοὶ οὐρανίων (in form a patronym.): *the gods descendants of Ouranos (Urānus)*. — τοῖσιν (ν movable before a consonant *metri gratia*); dat. commodi; *to them, in their presence, before them*. The following comic scene contrasts strangely with the preceding wrangle, and was perhaps deemed necessary to restore the gods to their accustomed good-humor. — ἐπὶ ἥρᾳ (the reading in all the recent edit., st. ἐπίηρᾳ); ἥρᾳ obj. of φέρων; ἐπὶ w. φέρ.; *offering, bringing, soothing words to, etc.*

574–579. σφῶ: *you two*, Hera and Zeus, subj. of ἐριδαίνετον and ἐλαύνετον. — καὶ...νεούσῃ (concess.): *though she is even herself very prudent; and hence does not really need my suggestion. So it is usually understood. It may, however, be viewed as causal, since she is, etc., and hence can appreciate my suggestion; cf. ἀγαθός περ ἐών, v. 131, note.* — φέρεν, w. παράφημι. — νεικείησι, νεικέω. — σὺν...ταράξῃ: συνταράσσω. — ἥμιν (note the accent. So in all the recent edit. Düntz. writes here ἥμιν; Cr., Dind. ἥμῖν); dat. of interest.

580–583. εἰ περ...στυφελέξαι (infin. sc. ἥμᾶς as obj.): a condition with the conclusion suppressed. Cf. v. 135, note; also, v. 340. The conclusion is readily supplied by the mind, — a slight pause being made after the condition, — and the thought is more impressive than though the sentence were filled out in regular form. — ὁ γὰρ, κτέ., gives the reason for the foregoing implied apodosis. *For if the Olympian...wish to thrust (us), etc., sc. he can do it; for he is, etc.* — καθάπτεσθαι: imperat.; address him, etc.; cf. λῦσαι, v. 20, N. — ἥλαος, pred.: Ὁλύμπ., subj. Notice here ἥλαος, usu. ἥλᾰος.

584–587. δέπας ἀμφικύπελλον. For the usual interpretation, see L. & S. Schliemann, however, says, “I believe I have sufficiently proved that Aristotle is wrong in assigning to the Homeric δέπας ἀμφ- the form of a bee’s cell, whence this has ever since been interpreted as a double cup, and that it can mean nothing but a cup with a handle on either side.” With this view it would be rendered, *a double-handled, or a two-handled, cup*. For further information on this point consult Schliemann. — μητρὶ (dat. of interest)...τίθει: lit. *placed in hand for*, etc., more freely rendered, *placed in the hand of his dear mother*. — μίν, i. e. μητέρα. — τέτλαθι: L. & S. ΤΛΑΩ. — ἀνάσχεο: ἀνέχω. *Bear up, my mother, and endure (it) though, etc., κηδομένη, concess. πέρ, intens.* — μή: cf. v. 28, note; also v. 566; *lest I behold you, etc.*

589–593. ἀντιφέρεσθαι, w. ἀργάλεος, sc. ἐστιν: *(is) hard to be opposed;*

H. 767 ; G. § 261. — **καὶ ἄλλοτε...μεμαῶτι** (L. & S. ΜΑ'Ω, agrees w. μέ, obj. of ρῆψε) : *on another occasion also when I desired to defend (you).* — **τεταγών**, sc. μέ : *having seized (me) by the foot, he hurled me from, etc.* — **κάππεσον** (*καταπίπτω*) : H. 73 D ; G. § 12, Note 3. — **ἐν Δήμνῳ**. Notice **ἐν** w. dat. occurring often in Hom., in connection w. a verb of motion. Cf. **ἐν χειρὶ**, v. 585. Lemnos was thought to be a favorite place of resort for Hephaestus (Vulcan), probably on account of the volcano Mosychlus in that island ; yet his workshop, according to Homer, was on Olympus. — **δλίγος** : *little, in the sense but little ; θυμός, life.* — **ἐνηρεύ** (**ἐν, εἰμί**), sc. **ἐμοί**. It appears from Il. 18, 395 ff. that he had on a previous occasion been cast down from Olympus by Hera herself, who was ashamed of him on account of his lameness. In referring to this act, he uses the not very filial expression, **μητρὸς ἐμῆς ἴστητι κυνώπιδος**, *by the will of my dog-faced mother.*

**594—598.** **ἄφαρ**, w. **κομίσαντο** (**κομίζω**) : *took me up.* — **παιδὸς...χειρί** : *from her son with her hand.* So it is usually understood. **δέχομαι** takes either the gen. or dat. of pers. With the dat. Il. 2, 186. W. gen. Il. 8, 400 ; 14, 203 ; 24, 305. — Cf. vv. 470 ff. with 597, 598. — **οἰνοχόει...νέκταρ**. Notice the rhetorical incongruity. **οἰνοχοέω** means strictly, *to pour out wine*, the word commonly used in describing a symposium, and here used of a banquet of the gods, where *nectar* took the place of *wine*; a special word used in a general sense ; *poured out sweet nectar (as wine).* Cf. Il. 4, 3 ; cf. also **βουκολεῖν ἵππους**, **έκατέμβασ...αἴγῶν** (Il. 1, 315, 316), **ἐν κυνέῃ χαλκήρεϊ** (Il. 3, 316), Lat. *aedificare naves*, German, *silbernes Huiseisen*, Eng. *golden candlestick*.

**599—604.** **ἀσβεστος** (a priv. and **σβέννυμι**) means strictly *inextinguishable*, spoken of a flame (**φλόξ**), here spoken of laughter, *irrepressible*. The ugly Hephaestus, *puffing through the halls*, in the place of the beautiful Hebe, or of Ganymedes, was a ludicrous sight. — **ἐνώρτο, ἐνόρνυμι**. — V. 602, cf. v. 468. — **οὐ μέν = οὐ μήν** : cf. **οὐδὲ μέν = οὐδὲ μήν**, v. 154. — **φόρμιγγος** (same const. w. **δαιτός**). For a description of the Greek phorminx or lyre, see Auten., also Dic. Antiqq., article Lyra. — **μουσάων** : cf. note on **θεά**, v. 1. — Dif. in meaning bet. **ὅψ** and **ῶψ** ?

**605—608.** **ἡελίοιο.** Notice the confluence of vowel sounds. Cf. **αλεῖ...** **δίει**, v. 561. — **οἱ μὲν...ἔκαστος** : *these (i. e. the other gods in distinction from Zeus) went each, etc.* The contrast is made plainer by **μέν** and **δέ**. — **κακκείοντες** : **κατακείω**. — **ἀμφιγυῆεις**. The rendering, *lame in both feet*, found in all the older authorities and still retained by L. & S., is now generally abandoned by the best critics, who translate it, *strong-armed, having strong arms* (starkarmig, armkräftig). They derive it, not from **γνίος**, *lame*, but from **γνῖον**, *a limb, an arm*. The lameness of Hephaestus is described by the word **χωλός**, Il. 18, 395. — **ἰδυίησι** (st. **εἰδνίησι**, dat. of **εἰδώς** fr. **οἶδα**) **πραπίδεσσιν** : *with intelligent mind, with cunning skill.*

609-611. **ὅν**: poss. pron. — **ἥι**, **ἥιε**, **εἶμι**. — **κοιμᾶθ'** = **ἐκοιμᾶτο**. — **ὅτε μιν** (*him*, i. e. *Zeus*)...**ἰκάνοι**. Optat., expressing indefinite frequency of past action; H. 728, b; G. § 233. — **καθεῦδ'**: *lay down to sleep, fell asleep*. This is not contradicted in the next book, v. 2. — **παρὰ δέ**, sc. **αὐτῷ καθεῦδε**: *and by him slept, etc.* — **Χρυσόθρονος**. The epithet *golden* is often used of articles belonging to the gods. Thus **χρυσέω ἐν δαπέδῳ**, Il. 4, 2, *on the golden pavement*. Both Artemis and Ares are **χρυσήνιος**, *with golden reins*. Hera is **χρυσοπέδιλος**, *with golden sandals*. Iris is **χρυσόπτερος**, *with golden wings*. Homer was doubtless familiar with various golden ornaments, and hence the frequency of such epithets. Among the surprising things discovered by Schliemann in the ruins of Troy and of Mycenæ is the quantity of gold. — In the whole description at the end of this book the thoughtful reader will not fail to contrast these low conceptions with those which we derive from the Sacred Scriptures.

## ILIA D II.

Vv. 1-47. — Zeus, in the fulfilment of his promise to Thetis, sends to Agamemnon a deceitful dream.

1-4. ἄλλοι...θεοί. *The other gods*, i. e. in distinction from Zeus. The contrast is made plainer by *μέν* and *δέ*, placed after the emphatic words. — *ρά* indicates the close connection of this with the preceding Book. Cf. note I, 8. — παννύχιοι: cf. note on *χθισός*, I, 424; also *πανημέριοι*, I, 472. — οὐκ ἔχει: did not continue to hold. Zeus may have fallen asleep so far as this statement is concerned. Cf. I, 611. Derby renders it, *but the eyes of Jove sweet slumber held not.* — τιμήσει', ὀλέσται δέ. Both in the same const. after *ώς*; *how he might*, etc. Observe the two endings of the optat. (-ειε and -αι) in Hom. — πολέας: cf. I, 559.

5-7. ἥδε...βουλή: *this as a plan*, or simply, *this plan*. For the arrangement, cf. ἡ...γυνή, I, 348. — δέ οἱ (dat.). How would *δέ* be accented if *οἱ* were the article nom. plur.? Cf. note I, 72. — πέμψαι, κτέ., explanatory of *βουλή*. — οὐλον. The definition of L. & S. is not generally adopted; rather, *pernicious, delusive*. So Am., F., Koch, Cr., Naeg., Auten., Seiler, Ebel., who derive it fr. *ὅλλυμι*. — καὶ μιν (*ὄνειρον*) κτέ.: cf. I, 202. Cr. and Dind. write "*Ονειρον*", viewing it as a proper name; but all the recent edit. write *ὄνειρον*, as a common noun. This pernicious and deceitful dream is sent to Agam. in fulfilment of the promise to Thetis. That Zeus should resort to deception in the accomplishment of his plans was not repugnant to the ideas of the Greeks in the Homeric age. How different our ideas of God!

8-15. βάσκ' ιθι...ἐπὶ, κτέ.: *Up! away to*, etc. Cf. *vade age* in Virgil. Notice the asyndeton in vv. 9 and 11, imparting liveliness to the narration. — ἀγορευέμεν: infin. as imperat.; *announce very accurately*, etc. Cf. λῦσαι, I, 20. — ἐ: *him*, i. e. Agam. — νῦν γάρ κεν ἔλοι, κτέ. Apodosis with protasis omitted. H. 752, 722; G. § 226, 2. — οὐ...ἔτι. Distinguish carefully between *οὐκέτι*, *no longer*, and *οὐπώ*, *not yet*. — ἀμφὶ...φράζονται: L. & S. *φράζω*, II. — ἐπέγναμψεν: *ἐπιγνάμπτω*; cf. *infelixit*, AEn. 4, 22. — λιτσομένη denotes here the means, *by entreating*. — ἐφῆπται: *ἐφάπτω*; *ἐπὶ*, *ἀπτω*.

17-22. Notice here ὕκανε, w. *ἐπὶ* and the acc., *he went towards, he ap-*

*proached*, etc. Usually *ικάνω* takes the acc. without a prep., in the sense *to reach, arrive at*. — **περί**, w. *κέχυθ'* (*χέω*), *was poured, was diffused around* (him). — **ὑπὲρ κεφαλῆς**: *above his head* (the head of Agam.), i. e. the dream, taking the form of Nestor, so as not to alarm Agam., stood at the head of his couch, bending over him. — **γερόντων**, w. *τόν*, *whom of the elders or the chiefs*. See Lex. *γέρων*. — **τι'** = *ἐπιειν* fr. *τίω*. — **τῷ...έισαμενος**: L. & S. *ΕΙ'ΔΩ*, A, II., 3. — **μέν**, w. *προσ-*.

24–27. **βουληφόρον ἄνδρα** (subj. of *εύδειν*), a term nearly synonymous w. *γέρων*. — **ἐπιτετράφαται**: *ἐπιτρέπω*; H. 355 D, e; 392, Rem. a; G. § 122, 2. — **ξύνεις** (*σύν*, *ἔσ*): *συνίημι*, II.; cf. *ξύνειν*, I, 273. — **ώκα**, adv. — **Διὸς δέ...εἰμι**: *and I am, or for I am*, etc. L. & S. *δέ*, I. 4; cf. I, 5; I, 259. — **ὅς σεν** (so Am., F., Koch, Cr.; but Dind., Düntz., et al., write *ὅς σεῦ*), w. *κήδεται*, *greatly cares for you*; *ἔλεαιρει*, sc. *σέ*.

33–38. **ἔχε**, sc. *ταῦτα*, *keep these things*, etc. — **ἀνήγ** (= *ἀνῆ*, H. 400 D, i; G. § 128, 2); L. & S. *ἀνίημι*, III. — V. 35: cf. I, 428. — **φρονέοντα** agrees with *τόν*, *him*, i. e. Agam. — **τὰ** (obj. of *φρον-*)...**ἄρρων**...**ἔμελλον**. Neut. plur. w. plur. verb; *ἔμελλεν* would be ambiguous, as it might take 'Αγαμ- for subj., *meditating those things which were not*, etc. — **φῆ** = Att. *ἔφη*; L. & S. *φημί*, I., *he said, said to himself, thought, imagined*. — **ὅ γ' αἱρήσειν**: *that he would take*, etc. Notice here the subj. of the infin. expressed in the nom. In Att., when the subj. of the infin. is the same as that of the principal verb, the subj. is regularly omitted. H. 774, 775; G. § 134, 2. — **νήπιος** (w. *ὅ γε*): *emphat. posit.* — **τὰ...ἄρρων**...**ἔργα**: *those things which as toils, as labors; or more freely, the labors which*, etc. *ἥδη, οἶδα*.

39–47. **θήσειν...ἔπ'** (Lex. *ἐπιτίθημι*: cf. I, 509), *for he was still about to impose, etc.* — **διά**: *through, by means of*. — **ἔγρετο**, *ἔγείρω*, aor. *ἡγρόμην*, *ον, ετο*; aug. omit. *ἔγρετο*. — **θείη**, w. *ἀμφή*: *ἀμφέχυτο*, *ἀμφιχέω*. Cf. *περὶ...κέχυτο*, v. 19. — The imperfects *ἔζετο*, *ἔνδυνε*, *βάλλετο* differ little in force from the aorists, *ἔδήσατο*, *βάλετο*, *εἴλετο*. The distinction between imperf. and aor. became more marked in the Attic dialect. — For a description of the **χιτών** and of the **φάρος**, see Auten., also Dic. of Antiqq. — **ἀμφὶ...βάλετο** **ξίφος**. The sword was attached to a belt, and thus he might be said to cast it around his shoulders. See Auten. *ξίφος*. — **ξίφος ἀργυρόηλον**: *his sword* (of copper or bronze) *studded with silver nails*. Silver appears to have been as rare and precious as gold in the age of Homer. Cf. Gladstone. Hom. Syn. p. 53. — **ἀφθιτον ἀει**: *always imperishable*; “because it was the work of Hephaestus.” Cr.; “because it always remained in the family.” F. et al. Both reasons are good, and both may have been in the mind of the poet, but the latter more prominently. Cf. vv. 101–108.

Vv. 48–83. — At break of day Agam. calls the people to an assembly to prove them, after having previously communicated his plan to the chiefs.

48-52. ἡώς: Att. ἔως, subst.; not to be confounded w. ἔως, conj. — ἐρέουσα (f. of φημί), *to announce*. — ὁ, he (Agam.). Notice here κελεύω, w. dat. — καρηκομόωντας. Notice this epithet of the Achaeans. In the historic period the Greeks had their hair cut in the modern style, as we readily see from the antique statuary. — οἱ μέν: *these*, i. e. the heralds; τοὶ δέ, *the others*, i. e. the Achaeans. Note the asyndeton.

53-59. βουλήν, obj. of ἵσε, *he convened a council of*, etc. So Dind., Düntz., F., et al. Yet Am., Cr., Koch, et al., write βουλή, *a council of*, etc., *sat down by*, etc. This entire account of the session of the βουλή is regarded by some of the best critics as a later addition to the poem. — Νεστορέη, adj. = Νέστορος, hence the appos. gen. βασιλῆος, II. 523, b; G. § 137, N. I. — πυκινὴν...βουλήν: *a cunning plan*. Observe the two senses of βουλή (vv. 53, 55) *concilium* and *consilium*. — Νέστορι, w. ἐόκει (*ἔοικα*). — εἶδος, κτέ.: cf. I, 115. — ἄγχιστα (*ἄγχι*): an emphatic repetition of μάλιστα; *and especially he most nearly resembled in looks and stature and form*, etc. φυήν, cf. I, 115. — μέ, w. πρός: cf. v. 22; μῖν, w. προσ-.

60-70. Cf. vv. 23-33.

71-75. ἀποπτάμενος: L. & S. ἀποπέτομαι. — ἀνήκειν, ἀνήμηι (ἀνά, ἵημι): cf. ἀνήγη, v. 34. — ἄγετε, πειρήσομαι: cf. I, 302. — ἡ θέμις ἐστίν (the reading of all the most critical editt. st. ἡ, κτέ.): relat. pron. agreeing w. predicate noun; *which is right*; or more freely rendered, *as is right*. — πολυκλήιστι (only in the dat. in Hom.) is usually rendered *many-benched*. (L. & S.) But Auten., Ebeling, and Seiler render it *many-oared*, understanding κλῆις to mean (1) *the thole-pin*; (2) *the oar* (not the rower's bench). The rendering *many-oared* seems to me more accurate. — ἄλλοθεν ἄλλος: *aliunde aliis, one from one point, another from another; on every side*; ἄλλος in appos. w. ὑμεῖς. — ἐρητύειν: cf. note on λῦσαι, I, 20.

76-82. Cf. I, 68. — Νέστωρ: cf. I, 247. — V. 78 = I, 253. — εἰ...: ξνισπεν (L. & S. 'ΕΝΕ'ΠΩ): supposition w. contrary reality. — ψεῦδος, κτέ., conclusion expressing mere possibility, *we should affirm (that it was) a falsehood*. — μᾶλλον: *rather*, i. e. *we should rather turn away* (from it than be drawn towards it and influenced by it). — ιδεν: subj.? The anteced. of ὅς; *but now he has seen (it), who, etc.*

Vv. 84-154. — The people are gathered in an assembly. Agamemnon proposes a return home; and the people, weary of war, rush to the ships and proceed to draw them into the sea.

85-88. οἱ δὲ...βασιλῆες: cf. οἱ...Ἄχαιοί, I, 344; *and they, the sceptre-bearing kings*, etc. — ἐπανέστησαν (ἐπί, ἀνά, ἴστημι): L. & S. ἐπανίστημι. — ἐπεστεύοντο, ἐπιστεύω. — ἡύτε (= ὡς ὅτε)...ῶς (v. 91): *as when...so*. — πέτρης ἐκ γλαφυρῆς belongs in idea both with εἰσι and with ἐρχομενάων,

go forth from a hollow rock, issuing (from it) ever afresh. The critics find in this sentence an instance of onomatopœa (adaptation of sound to sense).

90-94. *αὶ μέν τε...αὶ δέ τε.* Note this use of *τέ*. L. & S. *τέ*, B. — *πεποτήσαται, πέτομαι.* — *τῶν*: of these, i. e. λαῶν (the nations). — *νεῶν ἄπο:* Anastrophe. — *βαθείης, w. ἡιόνος:* in front of the deep shore. — *ἐστιχόωντο, στιχάω.* — *δεδίει:* L. & S. *δαιώ*, A. — *ἀγέροντο, ἀγείρω.*

95-98. *τετρήχει, ταράσσω.* — *λαῶν* may be viewed as gen. abs. or may be taken w. ὑπό. Perhaps the former is preferable; *the earth groaned underneath while the people, etc.* — *έριγτυον:* tried to restrain, etc. H. 702; G. § 200, N. 2. — *εἴ ποτ'...σχοίατο (= σχοῖντο, fr. ἔχω): if ever they would restrain from, etc.* ἀντῆς, clamor, not to be confounded w. αὐτῆς, gen. sing. fem. of αὐτός. Note the difference in the position of the breathing. Some edit., especially the older, write ἀντῆς. So above, v. 87, ἥπτε.

99-103. *σπουδῆ* is usually rendered here, and in some other places in Hom., *agre, vix tandem, with difficulty, slowly.* — *ἀνά,* w. ἔστη. — *τὸ μέν:* which. Cf. I, 234, note. — *κάμε τεύχων:* L. & S. *κάμνω*, II. — *δῶκε,* sc. *σκῆπτρον.* — *διακτόρω:* διά, through, ἄγω, to lead; hence, *conductor, helper*, — the meaning now usu. given to this doubtful word. — *ἀργειφόντη* (so Am., F., Koch, st. *ἀργειφόντη*, Cr., Dind., Düntz.): appos. w. *διακ-*, usu. rendered *slayer of Argus*; yet Am. suggests the deriv. *ἀργός*, *bright, quick*, and *φαίνω*, *make to appear*, and renders it *Eilbote*, i. e. *courier*. The last meaning is now preferred. The two words together would then be rendered, *to the guide (or conductor), swift messenger.*

106-109. *πολύαρνι:* see Lex. *πολύαρνος.* — *Θυέστ', Θυέστα, Θυέστης* (H. 136 D, a; G. § 39, nom. sing.) emphatic appos. w. ὁ. So also *Πέλοψ*, v. 105. Cf. ἦ...γυνή, I, 348. — *φορῆναι, ἀνάστειν:* const. H. 765; G. § 265; *left it to Agam. to carry, to rule over, etc.* Thyestes was a brother of Atreus. Homer appears to know nothing of the conflicts and horrible crimes in the family of Pelops: the stories respecting which were afterwards invented, and exhibit their most aggravated form in the dramatic poets. — *τῷ* (sc. *σκῆπτρῳ*), w. *έρεισάμενος* (*έρειδω*). — *μετηύδα, μετά,* and *αὐδάω.* This account of the sceptre indicates the divine origin of Agamemnon's authority.

110-115. The address of Agam. is exceedingly courteous and respectful. — *μέγα,* adv., may be taken w. *ἐνέδησε* (Am., Koch, Naeg.), or w. the entire expression *ἄτῃ...βαρείη* (F.); *has exceedingly entangled me in*, etc., or *has bound me under a very heavy calamity.* — *σχέτλιος:* emphat. position. Cf. *νήπιος*, v. 38. — *ὑπέσχετο καὶ κατένευσεν:* cf. I, 514. — *ἐκπέρσαντα* (*ἐκπέρθω*), sc. *ἐμέ*, *that I having sacked, etc.* Cf. *ἐόντα*, note, I, 541. — *δυσκλέα,* w. *μέ.* — "Αργος: obj. of motion, II. 551; G. § 162.

Notice here the meaning of Argos in Hom.; not simply the city Argos, since Agam. was from Mycenæ. Cf. v. 108; also note on Ἀχαιοῖς, 1, 2.

116–122. Only the editions of Am. and F. among those which I have at hand include vv. 116–118 in brackets. — Force of πού? L. & S. πού, II. — φίλον: cf. I, 564. — τοῦ...κράτος: *the power of this one* (Zeus), or simply, *his power*. — αἰσχρὸν...πυθέσθαι: H. 767; G. § 261; *shameful to learn*; or, in the more usual Eng. idiom, *shameful to be learned*. Connect this v. in thought closely w. v. 115, δυσκλέα, κτέ. — καὶ ἐστομ-: *in the view of future generations also*. — Vv. 120–122 are explanatory of τόδε, *this fact...that such and so great a people...thus in vain*, etc. — πέφανται: φαίνω.

123–128. εἴπερ γὰρ, κτέ., introduces a confirmation of the statement ἀνδράσι παυροτέροισι and carries out more fully the thought αἰσχρὸν, κτέ., v. 119. — Notice the use of κέ w. the optat. in a condition. Cf. I, 60, note. — Ἀχαιοί τε Τρώες τε, appos. w. the subj. of ἐθέλ-, *For if we, Trojans and Achaeans, should be willing* (κέ were it possible) *both (of us) to be numbered*. — ταμόντες: L. & S. τέμνω, II. 2, *having ratified* (by the slaughter of victims). Cf. Lat. *fædus ferire*. — Τρώες μὲν, κτέ., the reading of Am., Koch, F. (revised by Franke), sc. εἰ...ἐθέλοιεν. (Others read Τρῶας, sc. εἰ...ἐθέλοιμεν). — λέξασθαι depends on ἐθέλοιεν understood (or, with the reading Τρῶας, on ἐθέλοιμεν): *if the Trojans, as many as are resident in the city, should be willing to assemble themselves* (so Am., Franke, Düntz.); yet L. & S. (λέγω, II. 2), Auten., Cr., Koch, et al., take λέξασθαι in the sense *to pick out, to choose, to select for one's self*. *If the Trojans should be willing to pick out all, as many as, etc.* It is difficult to decide between these renderings. — The force of εἰ extends through v. 127, *and if we Achaeans should be divided into, etc., and should choose, etc.* — Δευούσατο: L. & S. ΔΕΥΩ, -ούσατο, st. -οιντο.

129–133. νῖας, subj. of ἔμεναι: πλέας (L. & S. πλείων, B). — Τρώων, w. the comparat. πλέας. — πολλέων (synizesis): ending, II. 128 D, b; G. § 39; Lex. πολύς. — πλάζουσι: *make to wander, thwart*. — εἰώσι, εἰάω, Att. ἐάω. — For a statement of the estimated numbers on both sides, see note at the end of this book.

134–138. δή in vv. 134 and 135 seems to be a shortened form of ἥδη, *already*. So Am., Koch, Naeg. — Διὸς ἐνιαυτοί. Zeus is elsewhere also spoken of as presiding over periods of time. This verse is important as fixing the time in the war when the events in the Iliad took place. — δοῦρα: δύρων. — εἴατ' = εἴαται = ἥνται (*ἥμαι*). — ποτιδέγμεναι, προσδέχομαι. — ἔμμι = ἥμιν: dat. com. — αὕτως: *thus as you see*. Cf. I, 133, 520. — ικόμεσθα (-μεσθα, Att. -μεθα); ικνέομαι, usually ἀφικνέομαι.

139–146. πειθώμεθα: φεύγομεν; subjunc. of exhortation. G. § 253; H. 720, a; *let us, etc.* — τοῖσι (dat. of interest)...πᾶσι (appos.) ..ὅσοι: *in*

*the breasts of these, of all...as many as, etc.* — Notice μετά w. the acc. in the sense among, extending among, — a very rare use. — ἐπάκουσαν (ἐπί, ἀκούω), w. the gen. very rare. Usually w. acc. as ἔπος, πάντα, βούλήν. — φή (= ὡς in meaning); the reading in all the recent critical edit. Distinguish fr. φῆ (= ἔφη), v. 37. — θαλάσσης, the generic word: πόντου, the open, deep sea; *like the long waves of the sea, of the Icarian deep.* Icaria was the name of an island west of Samos. The sea took its name from the island. — τὰ μέν τ' (= τε. So Am., F., Koch, et al.): μέν, intens. = μήν; τέ, Epic use. — ὥροπ' = ὥροπε (ὅρυνμι): Epic 2 aor., gnomic here; *which in fact both Eurus and Notus excite.* Διὸς νεφελάων; cf. Διὸς ἐνιαυτοῖ, v. 134. Notice ὥροπε and ἐπαῖξας agreeing w. the nearest subject; H. 511, h; G. § 135, Note 1.

147-151. **Ζέφυρος.** Zephyrus in Hom. was not a soft wind, as we use the word Zephyr, but a strong, rough wind. Cf. 4, 276. If we imagine the standpoint of the poet to be in Æolia, this wind would come over the cold, snowy mountains of Thrace. — βαθὺ λήιον (obj. of κινήσῃ): *a field of deep standing corn.* We employ the metaphor *high*, rather than *deep*, corn. — ἐπὶ τ' ἡμύναι (Lex. ἐπημύω), sc. λήιον; *and it bends downward* (ἐπί, toward the ground) *with its ears.* The sentence changes from a dependent const. (ὡς...κινήσῃ) to an independent (ἡμύνει). Of course, Indian corn, or maize, is not to be thought of in this comparison; but what in this country is oftener called “grain,” as wheat, rye, or barley. — τῶν: *of these*, the persons mentioned, vv. 142, 143. — νῆσας ἐπ'. So Am., F., Koch, Düntz., Naeg. (Cf. 1, 350, note.) But Cr. and Dind. write νῆσας ἐπ' (anastrophe) according to G. § 23, 2; H. 102 D, b. *They rushed towards the ships with shouting*, i. e. shouting ἀλαλή, a word corresponding to our *hurrah*. — ποδῶν δ' ὑπένερθε...ἀειρομένη: *rising from under their feet, stood (in clouds).* L. & S. render *under, beneath*, thus overlooking the force of -θε = θεν, *from.*

151-154. Notice κέλευον, w. dat. Often in Hom. In Att. usually w. acc. — ἐλκέμεν (insin. fr. ἐλκω), sc. νῆσας. — ιεμένων may be taken w. ἀντή: *the shouting of these hastening homewards*; or, as gen. abs., *while they hastened*, etc. — ὑπὸ δ' ἤρεον (ὑφαιρέω): *they took away...from under*, etc.; the opposite of ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν, I, 486.

Vv. 155-210. — Intervention of Athena and activity of Odysseus.

155-159. ἐνθα κεν...ἐτύχθη (τεύχω), εἰ μὴ...ἔειπεν. Supposition w. contrary reality, II. 746; G. § 222; *would have been accomplished, had not Hera addressed, etc.* πρὸς...ἔειπεν (tmesis); cf. v. 59. — ὦ πόποι: cf. note 1, 254. Derby renders it here, *O heaven!* — αἰγιόχοι. What was

the form of the ægis in works of art? See L. & S. *aīgís*. — οὗτω δή: mark the emphatic force of δή. — ἐπ', w. the acc. denotes here first the direction towards and then motion over.

160–163. κὰδ (H. 73 D; G. § 12, N. 3)...λίποιεν: *and would they leave behind as a boast to Priam, etc.* εὐχωλήν, appos. w. Ἐλένην. — ἀπόλοντο, aug. omitted: ἀπόλλυμι. — πατρίδος. Note the frequent use of πατρίς, and some other words, as adjectives, which in Att. became substantives. — κατά: cf. I, 487.

164, 165. σοῖς (emphat.) κτέ. Notice the asyndeton, denoting haste, and adding a more specific to a more general exhortation (*iθι νῦν*). — μηδὲ έξ (έάω)...έλκέμεν: *nor suffer (them) to draw, etc.* The subj. (σφᾶς) of έλκέμεν (= έλκεω) is suggested by the distributive phrase φῶτα έκαστον. — ἀμφιελίσσας (w. νῆσας). Note the different interpretations of this word in L. & S. ἀμφιέλλισσα: Auten., Am., F. render it, *curved at both ends*. Derby, *well-trimmed*.

169–171. εὗρεν: asynd., cf. v. 164. — ἐπειτα: *thereupon*, i. e. after she came to the swift ships. — ἑσταότα (Am. and some others read ἑστεῶτ'): *standing*; not drawn into the general rush towards the ships, — thinking, perhaps, of the direction of Agam., v. 75. — ἐνσέλμοιο (εὖ, *well*, and σέλμα, *a deck*), *well-decked, well-furnished with decks*, such as would be needed in transport-vessels crossing the sea. The rendering *well-benched* in L. & S. and usually given in this country, I do not find in any recent German authority. — μήν, obj. of ἵκανεν: ἄχος, subj.; κραδίην and θυμόν may be viewed as acc. of specif., or as appos. w. μήν. Cf. in const. φρένας, I, 362, note.

175. ἐν, w. a verb of motion (*πεσόντες*), denotes properly rest in a place, after the motion. The whole expression indicates the irregular and confused manner in which they rushed to the ships. — πολυκλήσι: cf. v. 74, note.

180–184. σοῖς δέ: cf. v. 164: “δέ is expressed here because the close connection w. *iθι* is interrupted by μηδέ τ' ἐρώει.” Am.: *do not loiter, but, etc.* — ξυνέηκε (L. & S. *συνίημι*, II.) takes δπα as obj. — βῆ δὲ θέειν: L. & S. βαίνω, A, I. — ἀπό, w. βάλε. — ἐκόμιστεν: κομίζω. — ὀπήδει: L. & S. ὀπαδέω.

185–187. αὐτὸς δ': *but he himself*, i. e. Odysseus. — ἀντίος (w. gen. as often): ἐλθών, *going to meet*. — δέξατό οἱ σκῆπτρον: note here δέχομαι w. acc. and dat. in the sense, *to receive at the hands of, to receive from*. The sceptre of Agam. was the sign of the highest authority, and was necessary for Odysseus in order to check the wild impetuosity of the multitude. — V. 187: cf. v. 47.

188, 189. ὅν τινα...κιχέιη (*κιχάνω*): indef. frequency of past action; II. 729, b; § 233; *whatever king...he found* (= *if he found any king*). —

μέν: correl. v. 198, ὅν δ' αὐτόν, κτέ. The δέ in v. 189 connects the principal to the subordinate clause, and is not usu. rendered. Cf. note on δέ, I, 58. — ἐρητύσασκε: ἐρητύω w. iterative ending.

190, 191. δαιμόνιε: here used with respect, though introducing a rebuke. Bryant renders it, *Good friend*; Derby, *O gallant friend!* Cf. I, 561, note. — σέ, subj. of δειδίσσεσθαι. — κακὸν ὡς: as a coward. Why is ὡς accented here? H. 104, a; G. § 29, Note. — ἄλλους...λαούς: usu. rendered, *the rest of the people*; but as Odysseus was not, in the Homeric sense, one of *the people*, it would be more accurate to render the clause, *and cause, besides, the people to sit down*. ἄλλος is rendered in German *ausserdem*. Am., F., Koch, et al. This solecism in the use of ἄλλος is not unsrequent in poetry, and occurs also in prose. Cf. I, 399, note.

192–195. οὐ...πώ: *not yet*; or, perhaps, *not in any way, not at all*. Cf. note on πώ, I, 108. — οἷος νόος, κτέ.: *what (is) the mind of*, etc. — ὑψεται: cf. I, 454. — μή τι...ρέξῃ (ρέξω): H. 720, d; G. § 218, N. 2; (*I fear*) *that, or (Beware) lest*. Whether it is better to join τι w. μή, *lest in some respect*, or w. κακόν, *some harm*, critics are not agreed. Its separation from κακόν is an objection to the latter. — κακόν and υἷας, two accs. w. ρέξῃ. H. 555; G. § 165.

196–199. Ameis, Bryant, Derby, understand v. 196 as spoken of Agam. alone. Most others, as a general truth. θυμός is also differently understood here by different critics; by some, as *mind* (German *Sinn*), *will*, *resolution*; by others, as *wrath*, *anger* (German *Zorn*). We may perhaps render, *the wrath of a Zeus-nourished king is great*, etc. — δν...ἴδοι...ἔφεύροι: H. 757 (examples); G. § 233; *whatever man of the people he saw and found*, etc. Cf. v. 188. — ἐλάσασκεν: fr. ἐλαίνω, w. iterative ending; ὀμοκλήσασκε, ὀμοκλάω.

200–206. δαιμόνιε, *Sir!* Although the same word is used as above, v. 190, yet the tone of voice would be very different, just as we adopt a very different tone in uttering the English *Sir* when used contemptuously and respectfully. — ἦστο, ἦματι. — ἄκονε: force of the pres.? — φέρτεροι: cf. I, 186. — σύ, sc. εἰ or ἔστι. — βασιλεύσομεν: observe the pers., *we Achaeans shall not by any means all*, etc. — ἀγαθόν: pred. adj. neut. (sc. ἔστι); H. 522; G. § 138, Note 2 (c). So in Verg. Ecl. III. 80, *triste lupus stabulis*. — ἔδωκε, sc. βασιλεύειν implied in the connection: *has given (the authority to rule)*. — V. 206 is rejected by the best critics.

207–210. δίεπτε (διά, ἔπω. The simple verb seems to occur but once, Il. 6, 321, in the sense *to be busy with*) στρατόν: *was busy throughout the army*; or, more briefly, *passed through*, etc. — ἐπεστεύοντο: ἐπί, σεύω. — ἄπο. Note the anastrophe. — αἰγιαλῷ (const.? II. 612; G. § 190) μεγάλῳ: *on a vast beach*. — βρέμεται, w. ὅτε, subjunc. (as in v. 147, ὅτε κινήσῃ; also v. 395); but σμαραγεῖ, κτέ. is an independent sentence.

Vv. 211–277.—Thersites; his insubordination and punishment.

211–216. ἐρήτυθεν, κτέ., v. 99. — Θερσίτης, *Thersites*, fr. the Aeolic θέρσος = θάρσος, θράσος, adj. θρασύς, meaning *the impudent*. — ἐκολῶα: κολωά. Cf. κολωὸν ἥλαυνε, I, 595. — ἔπεια, w. ἥδη (οἶδα), and he knew in his mind words both unseemly and many; ἔπεια, words, expressions, stories. Faesi understands it to mean “*res, not verba.*” — ἐριζέμεναι: an infin.-loosely connected w. ἔπεια...ἄκοσμα...ἥδη, denoting result. G. § 265, Note; so as to contend, etc. — ἀλλ' ὁ τί οἱ εἴσαιτο (I.. & S. EI'ΔΩ, A, 2)...ἔμπειναι: but (to utter) whatever seemed to him to be, etc. — ἀλλ' introduces a thought opposed to the idea κατὰ κόσμον. After ἀλλ', understand the idea somewhat modified of ἔπεια...ἥδη...ἐριζέμεναι, perhaps λέγειν; εἴσαιτο, indef. frequency of past action, and rendered as an imperf. — αἰσχιστος ἀνήρ: he (was) the ugliest man (who) came, etc.

217–219. A more particular description after the general statement; hence, the asyndeton. The whole passage has been condemned by some fastidious critics; but it exhibits perhaps better than any other the position of the common people in the heroic age. The ugliness of Thersites' person and the coarseness of his language were only a natural set-off to his indecorum (according to the Homeric idea) in speaking at all in the assembly of the people. Cf. above v. 202. — φολκός. The critics are now pretty generally agreed in giving this the meaning *bandy-legged*. Cf. Lat. *falx, falcatus, falco*. — ἔτερον πόδα: *in one foot*. Note this use of ἔτερος, *one, one of two*, freq. in Hom. See L. & S. — οῖ, ethical dat. — συνοχωκότε: L. & S. *συνόχωκα*. — ἐπενήνοθε: L. & S. *ἐνήνοθε*.

220–223. ἔχθιστος Ἀγ- μάλιστα: *most hateful especially to, etc.* Notice the double superlative. Cf. μάλιστα...ἄγχιστα, vv. 57, 58. — τῷ... νεικείεσκε (νεικέω, w. iterat. ending and final ε of the stem lengthened), for he used to revile these two. — τότ' αὐτ': *then again, or then however.* — τῷ...κοτέοντο, κτέ. Whether τῷ refers to Thersites or Agam. is not quite certain. I think perhaps the former view is more generally taken; but I am now inclined to the latter. *And, as was natural (ἀρά), the Achaeans were violently angry at this one, etc., i. e. on account of the disappointment which they had just experienced; and Thersites availed himself of this general indignation to pour out his abuse.* The passage is at least intelligible and consistent in this view. — νεμέσσηθεν: νεμεσάω; Ep. -σσ-.

224–228. From what follows it appears that the army had now come to understand the real purpose of Agam.; although in what way, the poet does not very clearly indicate. — ὁ...βοῶν: *he (Thersites) shouting long and loud* (L. & S. *μακρός*, I. 3). — τέο, Att. *τοῦ, τίνος*; gen. of cause w. ἐπιμέμφεαι; gen. of fulness or want w. *χατίζεις*. Cf. I, 65. — δ': cf. note I, 131. — κλισίαι, sc. εἰσί. — δίδωμεν. Notice the pers., whom we Achaeans

give. The arrogance of Thersites in speaking for the whole army is not to be overlooked. It will be seen also that he attributes to Agam. the most selfish and corrupt motives. We have in Thersites not a bad portrait of many a modern demagogue.

229–232. η. Notice the accent, the interrog. particle. So in all recent editt. *Are you still in want?* etc. — κέ, w. fut. Cf. I, 175, note. — υῖος (gen. Lex. νῖος) ἄποινα (appos. w. ὅν): *as a ransom for his son.* — ὅν κεν ἐγώ, κτέ. Here again the vanity and arrogance of Thersites appear. — ηὲ γυναικά νέην: or (are you in want of) a new concubine, etc., as Chryseis and Briseis. We might grammatically expect here, depending on ἐπιδεύει understood, the gen. γυναικὸς νέης (which, however, the metre would not admit of); but the intervening relative sentences, ὅν κέ τις, ὅν κεν ἐγώ, may have led to the adoption of the acc. So Am. explains. Others understand ποθεῖς or some similar word; others, δήσας ἀγάγω. — ἵνα μίσγεαι (subjunc., fr. μίσγω) ἐν φιλότητι: *that you may gratify your lust.*

233–237. κατίσχει (κατίσχω, κατέχω): subjunc.; *may have, may keep.* — ἀρχὸν ἔοντα, sc. σέ, or τινά: *that you, being a ruler, or that one who is a ruler conduct...upon misfortunes.* — ἐλέγχει (ἐλεγχός, τό): abstract for concrete. — Ἀχαιέδες, οὐκέτ' Ἀχαιοί: *Achæan women, no longer Achæan men!* Cf. Aēn. 9, 617, *O vere Phrygicæ, neque enim Phryges.* — τόνδε: *this man* (Agam.); a contemptuous expression. Cf. ὅδ' ἀνήρ, I, 287. — αὐτοῦ, adv. more fully defined by ἐνὶ Τροΐῃ. — γέρα πεστέμεν (πέσσω, πέπτω): *to digest his honors.*

238–241. η ῥά τι οἱ χήμεις (= καὶ ήμεῖς), the reading of all the recent editt.; η ῥά τι οἱ χήμεις (= κε ήμεῖς), the reading of Wolf, Spitzner, Voss, Thiersch, Freytag, Cr., Dind. — η...ηε: whether...or. — οἰ (enclit.): *him, Agam.* — χήμεις: *we also, the rest of the Achæans.* — καὶ before οὐκί, intens. or even not. — Vv. 239–242 are bracketed only in the edit. of F., so far as I have seen. — ὅς καὶ νῦν: *who even now, or since he (Agam.) even now.* — V. 240; cf. I, 256, 507. — χόλος, sc. ἔστι. — μεθήμων: *pred., but (he is), etc.*

242–245. η γὰρ ἂν,...λωβήσαιο: condit. omitted; *for (were it not so, i. e. were Achilles not yielding), etc.* Cf. I, 232. — ηνίπαπε: *ἐνίπτω.*

246–249. πέρ, intens., ἐών, concess.: *though you are, etc.* — ἵσχεο: cf. I, 214. — μηδ' ἔθελε: cf. I, 277. — ὁσσοι: *(of all) as many as came, etc.*

250, 251. τῷ οὐκ ἂν, κτέ. A somewhat doubtful sentence, explained in two different ways: (a) as the optat. w. ἄν used to express a mild command or an exhortation; G. § 226, 2; II. 722, b, *therefore do not declaim, etc.*; (b) as the apodosis, w. protasis omitted; cf. v. 242; *therefore (were it not so, i. e. were you not basest of all who came to Troy) you would not declaim having, etc.* — βασιλῆας ἀνὰ στόμ' ἔχων: *lit. having kings on your mouth, or on your lips.* — With προφέροις and φυλάσσοις keep in mind οὐκ ἂν.

252, 253. οὐδέ...τίδμεν (οἶδα) δπως: *not yet do we know at all clearly how, etc.* — τάδε ἔργα: *these affairs, i. e. the war against Troy.* — ή...νίες: *whether we, the sons of, etc.* These words (verses 252, 253) are addressed not alone to Thersites, but to the whole army. Vv. 254–256 are bracketed in all the best editions.

257–261. Cf. I, 212. — κιχήσομαι (κιχάνω). The recent editors (Am., F., Koch, Düntz.) regard this as aor. subjunc. w. short mode-sign; *if hereafter (ἔτι) I find you, etc.* — ὡς νύ περ ᾧδε. The local meaning of ᾧδε is denied by most recent critics, who render the clause, *as just now in this way, or just as now in this way (wie jetzt eben so. Am.; gerade wie auf diese Weise. F.)*; but Cr., Butt., L. & S. and some others defend the local meaning in some passages, this among others, and render, *just as now here.* The first rendering certainly seems to me awkward. — μηκέτ'...έπειν (έπι, εἰμί) μηδ'...εἴην: optat. of wishing (without ἀν and w. neg. μή); *may the head no longer rest on, etc., and may I no longer be called the father, etc.;* 'Οδυσῆι, dat. com. used with emphasis st. ἐμοί, *on the shoulders of Odysseus.* — ἀπὸ...δύσω, tmesis.

262–264. χλαῖνάν τ' ἡδὲ χιτῶνα: *both your cloak and tunic; appos. w. εἵματα.* For a description of these garments, see Dic. of Antiq.; also Auten. — τά τ'...ἀμφικαλύπτει: *and whatever covers your nakedness, i. e. the girdle, μίτρη, or σῶμα.* Cf. 4, 187. So F., Düntz., Koch, Naeg. Others render it, *which (τά τε Epic use) cover, etc., making τά τε refer to χλ- and χι-.* — αὐτὸν δὲ...ἀφήσω is closely connected w. εἰ μὴ...δύσω: *if I do not strip off...and drive you yourself, etc.* — πεπληγώς (πλήσσω), sc. σέ.

266–269. ὁ δ': *but he, i. e. Thersites.* — οἱ ἐκφυγεῖ: *escaped from him (while he sought to suppress and conceal his tears); οἱ (enclit.), dat. of interest.* — μεταφρένου ἐξυπανέστη (ἐξ, out, ὑπό, w. gen. from under, ἀνά, up)...χρυσέου: *rose up from his back under the golden sceptre.* ὑπό (anastrophe) repeats ὑπ- in compos. — ἔζετο. Up to this time, it appears, he had been standing; v. 255 (ἡσαί, κτέ.) is thought to be an interpolation. — ἀχρεῖον (L. & S. ἀχρεῖος, II.) ιδών: *looking useless, or looking foolish.* Note this peculiar use of ιδών.

270–273. οἱ δέ: *and they, the Greeks who were looking on.* — καὶ ἀχνύμενοί περ: *even though exceedingly grieved, not at the chastisement of Thersites, but because they were not yet allowed to return home.* — ἐπ'...γέλασσαν: *ἐπιγελάω.* ήδον implies that they enjoyed the laugh, and may be rendered *heartily.* — τις is here spoken of many; *one and another, or many a one.* — εἴπεσκεν...ἄλλον. Gladstone calls attention to the fact that a certain degree of freedom of conversation was allowed in the assembly in the Homeric period. — μυρί'.. ἐσθλά, obj. of ἔοργεν (φέζω). — ἐξάρχων: only here w. the acc.; perhaps as acc. of cognate meaning. — κορύσσων. The metaphor should not be lost sight of (fr. κύρος, a helmet); πόλεμον is

perhaps best viewed as cogn. acc. commonly rendered, *fitting out, preparing*, L. & S. *κορύσσω*, I.

274–277. **μέγα**, adv. w. *ἄριστον*: *far the best, the very best*; obj. of *ἔρεξεν* (one *ρ metri gratia*, fr. *ρέζω*). — **ὅς**: *he who, or since he, in that he*, subj. of *ἔσχε* (*ἔχω*); *τὸν λωβ- ἐπεσ-*; note the order, *this bully, the babbling one*. Cf. I, 340, *τοῦ βασιλῆος ἀπηνέος*. Adj. placed last for emphasis; *ἀγοράων* w. *ἔσχε*, *has restrained...from his harangues*. — **οὐ θήν μιν**. Note the asyndeton, imparting more liveliness to the expression. *Surely his insolent heart will not prompt him over again to berate, etc.* Notice *πάλιν* *αὖτις* used together; *πάλιν* means primarily *back*; secondarily, it denotes repetition; while *αὖ*, *αὖθις*, Ionic *αὖτις*, denotes primarily repetition, *again*, and only secondarily and very rarely the idea *back*. — **ἀνήστει, ἀνίημι**.

Vv. 278–332. — Speech of Odysseus in the assembly, in which he seeks to console and encourage the Greeks.

278–280. **φάσαν**, w. *πληθύς*, a collective noun. — **ἀνά**, w. *ἔστη*. — **παρὰ** *δέ*, sc. *αὐτῷ*: *and by his side*. — *εἰδομένη*: L. & S. *EΙ'ΔΩ*, A, II. 2, *resembling*, w. dat. — **σιωπᾶν, σιωπῶ**. — **ἀνώγει**: plups. in form; imps. in meaning, L. & S. *ἀνωγά*. — **ὡς**, final conj., *that, in order that*, w. *ἀκούσ-* *ἐπιφρασσαίτο* (*ἐπιφράζω*).

281–283. **ἄμα θ'** (= *τέ*)...*τε καὶ*. Critics are not agreed as to the first *τέ*. Düntz. writes *χ' = κέ*; A. Nauck suggests the reading *ἄμα οἱ* (dat.). The recent editions, however, generally retain *τέ*. Perhaps the suggestion of Auten. is most satisfactory, that it is a repetition like *οὐ μὲν οὐδέ*, *οὐδὲ μὲν οὐδέ* and others found in Epic poetry, or it may be joined to *ἄμα* as often to *καὶ*, *μέν*, *γάρ*, *δπως*, *κτέ*. Cf. L. & S. *τέ* B. The verse may be rendered, *in order that at once both the first (i. e. the foremost, the nearest) and the last (i. e. the remotest) sons of the Achæans, etc.* Few men can be heard by so large a multitude, and absolute quiet was necessary. — V. 283. Cf. I, 73.

284–288. **σὲ...έλέγχιστον θέμιναι** (*θεῖναι*): *to render you the most disgraced*; *πᾶσιν...βροτ-*, *in the eyes of*, etc. — **ὑπόσχεσιν** *ἥν περ* (intens.) *ὑπέσταν* (= *ὑπέστησαν*): *the promise (the very one) which they made while still on their way (στείχοντες) hither*, etc. — V. 288 is explanatory of *ὑπόσχεσιν*. — **ἐκπέρσαντ'**, sc. *σέ*: *that you after having sacked, etc.*

289–291. **ὡς τέ**: *as*; cf. the *τέ* here w. *τέ* after *ἄμα*, v. 281. — *ἢ...τέ* seems to be a union of two constructions; *ἢ...ἢ* and *τέ...τέ*. We cannot say in Eng. *either...and*. We may therefore omit the *ἢ* in translating, unless we read *ἢ* intens. (So Am.); *for indeed, like, etc.* — **οδύρονται**: *they lament*, implies the notion of longing, and hence takes the infin. — *ἥ μήν*: see L. & S. *μήν*. — **καὶ πόνος ἔστιν**: *it is even a hard lot, lit. a labor*; *ἀνιηθέντα*, sc. *τινά, that any one*, etc.

292–294. καὶ γάρ τις θ'...μένων...ἀσχαλάᾳ : for any one remaining ...is sad, etc. θ' = τέ w. γάρ (F., Düntz.). Cf. ἄμα τε, v. 281, note. Yet Am. joins τε w. τις, any one whatsoever. The editors all join καὶ w. ἔνα, even one. The arrangement, however, seems to me against this. — ὅν περ relates to τις, is the obj. of εἰλέωσιν, one whom, etc.

295–298. ήμιν, κτέ.: but to us remaining here. Dat. of interest. — τῷ: illative, therefore I am not indignant that, etc. It will be observed that Odys. here apologizes for the impatience of the Achaeans, thus establishing a sympathy between himself and his hearers. — ἀλλὰ...αἰσχρόν τοι: yet it is altogether disgraceful. — δηρόν τε...κενέον τε, sc. τινά, that one remain a long time and, etc.

299–304. τλῆτε (L. & S. ΤΛΑ'Ω) κτέ. Notice the animating effect of the asyndeton. Bear up, my friends! — ἐπί, w. χρόνον denotes properly extent over a period of time up to a certain point; may be rendered, w. μείνατε, remain awhile. — ή...ήε: whether...or; cf. v. 238; Att. πότερον...ἢ, or εἰ...ἢ. — ἐτεὸν...μαντεύεται: Am. and Koch understand ἐτεὸν as adv., whether Calchas is in reality a prophet. Auten., L. & S. take it as adj. used as subst., whether Cal. prophesies the truth. The latter seems to me better, as μαντ- is usu. trans. — cūs, κτέ.: a hypothet. relat. clause; hence, the neg. μή, (you) whom the deadly fates did not carry away (lit. the fates of death did not go carrying).

304–307. χθιζά τε καὶ πρώιζα: lit. yesterday and the day before is often used of events somewhat remote, yet vividly remembered, and hence seeming but as yesterday. Cf. χθὲς καὶ πρώην in Herod. and nuper in Latin. Some modern critics connect this phrase with the preceding sentence; but ancient scholars and also the most recent critical edit. place a colon or period after φέρουσαι, v. 302, and join this with the following; thus, but lately, when the ships...and we were offering...then appeared (v. 308), etc. — Αύλιδα: Aulis, in the eastern part of Boeotia. — κακά, obj. of φέρουσαι. — ἀμφὶ περί. Similarly in Eng. we say, round about. — κατά: (dispersed) among. — φέεν (φέω, to flow): impf. 3d pers. sing. w. ν movable. — πλατανίστω: plane-tree; is indigenous in Greece; resembles in appearance the tree often called in this country “buttonwood” or “sycamore.”

308–310. ἐπὶ (means properly extending over; cf. ἐπί, v. 299) νῶτα: upon the back. Plur. very common. Cf. Lat. terga. — τόν φά (which)...πρός φά. “The particle φά, meaning accordingly, of course, you know, refers back to εὖ...λόμεν, v. 301.” F. — ὑπαλέξα...ὅρουσεν, w. δράκων: gliding from under an altar darted towards, etc.

311–314. νήπια τέκνα. The same words in v. 136 mean infant children; here spoken of the young of a sparrow; may be rendered, an infant brood. — ὑποπεπτηῶτες (ὑποπτήσσω): covering under. — ὁκτώ. Note the order. I think it easier and more perspicuous to follow in translating the

order of the clauses in Greek. — **τέκε** (*τίκτω*): here spoken of a bird, *that hatched the young*. — **ἐνθα**, repeated for perspicuity from v. 311. — **δ γε**: *this one*, i. e. δράκων. — **τούς**: referring to νεοσσοί, obj. of κατήσ-. — **ἐλεινά**: adv. w. τετριγώτας (*τρίξω*).

316–318. — **ἐλειξάμενος** (*ἐλελίζω*)...λάβεν...ἔφαγε, sc. δράκων. — **πτέρυγος**: gen. part.; H. 574, b; G. § 171, Note; *seized her by the wing*. — **ἀμφιαχνίαν** (*ἀμφιάχω*) w. τήν. — **κατά** w. ἔφαγε (*κατεσθίω*). — **καὶ αὐτήν**: *and (the sparrow) herself*. — **ἀρύγηλον** (*ἀρι-* intens. ζῆλος = δῆλος), w. τόν: *the god made him very plain*, i. e. *made him a prodigy*. Am. reads here ἀίσηλον, and translates as above. Koch reads ἀίσηλον, but translates it *the god made him invisible*. The first rendering is the usual one, although some strong reasons favor the latter. — **ὅς περ ἔφηνεν** (*φαίνω*): *the very one who made him appear, brought him to the light*.

319–322. **λᾶαν...ἔθηκε**: *made him a stone*, i. e. *turned him to stone*. — **οἷον ἐτύχθη** (*τεύχω*): *at what had happened* (lit. *such a thing as*, etc.). — **ὡς οὖν...Κάλχας δ' αὐτίκ' ἔπειτα**: *when (or as) therefore...then Calchas immediately thereupon*; δ' = δέ. Cf. I, 58 and 131, note. — **δεινὰ...εἰσῆλθε**: *the dread prodigies of...entered among*, etc.

323–325. **ἄνεῳ**, adj., nom. plur., Att. 2d declens. *Why were you silent?* Several critical edit. read here **ἄνεω**, adv. with nearly the same force. — **δψιμον δψιτέλεστον**. The latter adj. repeats and confirms the idea of the former with a paronomasia; *late, late in its fulfilment*. Cf. I, 99, *ἀπριάτην ἀνάποινον*. — **ὅου** (Att. οῦ, rel. pron.) **κλέος**: *the fame of which*.

326–332. **ὡς οὗτος...ὡς ἡμεῖς**. *As this (serpent)...thus we, etc.* Note the dis. bet. **ὡς** (relat.) and **ὡς** (demonst. = οὗτος). — **αὗθι**, *there*, i. e. in the Troad. — **τῷ δεκάτῳ δέ**: *but on the tenth (year)*, or, as F. renders, *but then, on the tenth*. — **κεῖνος**, i. e. Calchas. — **τώς** = **ὡς**, οὗτος. — **τὰ δὴ νῦν πάντα τελ-**: *just these things all now are being fulfilled*. — **ἄγε**, interjec., *come!* — **αὐτοῦ**, adv., emphat. posit. at the beginning of the verse and separated from its verb, *on the spot*. — **εἰς δὲ κεν...Ἐλ-**: *until we have taken*, etc. — **ἄστυ**, *the city*, with special reference to the houses and walls.

Vv. 333–393. — Speech of Nestor and reply of Agamemnon.

333–338. **ἀμφὶ** w. **κονάβησαν**. — **ἀνσάντων ὑπ' Ἀχ-**: lit. *by the Achaeans having shouted*, i. e. *by reason of the shouting of the Achaeans*. — **ἐπαινήσαντες**, w. the subj. of *ἰαχον*. Notice the form -*ήσαντες*; Att. -*έσαντες*. — **ἴοικότες ἀγοράσθε** (*ἀγοράσμαι*: alpha duplicated. H. 370 D; G. § 124): *you talk like, etc.* — **νηπιάχοις**: emphat. posit., *like children, young children, whom, etc.*

339–341. **πῇ δὴ...βήσεται ἥμιν**: *Whither now will go, etc., i. e. What will become of, etc.; συνθεσίαι τε καὶ ὅρκια, your covenants and oaths.* Ref-

erence is here made particularly to the promise mentioned in v. 286 ff.; *ἥμιν* (so Am., F., and Koch; Düntz. writes *ἥμιν*; Cr. and Dind. *ἥμιν*) may be viewed as dat. of interest, or as ethical dat., which is nearly the same thing. — *ἐν πυρὶ...γενοίατο, κτέ.* This has the form of a wish (*κέ* being omitted), and so it is now usually understood: *In the fire, may our counsels, etc., fall!* A sudden expression of impatience. — *ἥς* (dat. plur.) *ἐπέπιθμεν* (plupf., syncopated fr. *ἐπεποίθαμεν*; L. & S. *πείθω*): *in which we trusted.*

**342–345.** *αὕτως*: *just so, only so, i. e. without accomplishing anything, in vain.* Am., F., Koch. — *μῆχος*: *contrivance, expedient, i. e. for taking Troy.* — *σὺ δ'*: cf. I, 282; also I, 131, note. — *Ἐθ' ὡς πρίν*: *still as formerly, connect w. ἀρχενε lead, etc.*

**346–349.** *τούσδε δ' ἔα* (imperat. fr. *ἔάω*): *and suffer these, etc.* — *ἴνα καὶ δύο*, appos. w. *τούσδε*: *lit. one and two, or, as we often say, here and there one.* — *ἀνυστις...αὐτῶν* is parenthetical. Am. and F. take *αὐτῶν* as neut.: *lit. there will not be any accomplishment of them, i. e. of those things which they plan.* Koch, Naeg., et al., take it as masc., *there will be no accomplishment on their part, i. e. they will accomplish nothing.* I prefer the latter. — *πρὶν...ιέναι, πρὶν...γνώμεναι*, w. *τοι κεν...βουλεύωσι*, *who plan to go to Argos before knowing, etc.* A similar repetition of *πρὶν* is not rare. Cf. I, 97, 98.

**350–353.** *γὰρ* (epexeget., see Lex.) *οὖν* (confirmative): *for certainly.* For other instances of the confirmative use of *οὖν*, see Il. I, 57; 2, 321. — *κατανεῦσαι* (absolute): *nodded assent, made a promise;* *Kρονίων*, subj. — *ἥματι τῷ ὅτε.* Note the peculiar order; a frequent formula; *on that day when.* — *ἀστράπτων...φαίνων* (nom. st. acc. *ἀστράπτοντα...φαίνοντα*; as though the sentence had begun *Κρονίων κατένευσε.* Such a change of construction in the midst of a sentence is called anacoluthon); *by lightening on the right, etc.*, explains *κατανεῦσαι*.

**354–356.** *τῷ*, illative, *by reason of this, therefore, let no one, etc.* — *πρὶν...πρίν*: cf. v. 348, note; *before each one has lain with a wife of the Trojans and avenged, etc.* Note this use of *τινά*, indefinite, but implying *each one.* So in v. 382. — *πάρ*: apocope. Differs how fr. elision? — *Ἐλένης* may be viewed as subjective, or as objective, gen.; *the longings and groans of Helen* (so Am., Butt., F., et al.): *the struggles and groans (of the Greeks) for Helen* (so Düntz., Cr., Naeg., et al., including the ancient critic Aristarchus). The predominance of authority seems to favor the latter rendering.

**358–363.** *νηός*, w. *ἀπτέσθω*: *let him touch, etc.* — *ἐνσέλμοιο*: cf. 170, note. — *ὅφρα*, final, *to the end that;* *ἐπίσπη, ἐφέπω.* — *οὐ τοι ἀπόβλητον, κτέ.*: *lit. not to-be-rejected will be the word, whatever, etc.* Notice the asyndeton in this and the following verse. — *κρῖνε*: *in the primary sense,*

*separate, divide; κατά, according to or into.* — ὡς w. subjunc., final. — φρήτρηφιν. For the Epic case ending φι(ν) see II. 206 D; G. § 61, N. 3. — φῦλα, sc. ἀρήγη.

364–368. εἰ δέ κεν ὡς: Att. ἐὰν δὲ οὔτως. Note carefully the difference bet. ὡς, v. 363, and ὡς, v. 364. — ἔρεης, ἔρδω. — ὅς θ' ἡγεμόνων (sc. ἐστι), κτέ.: both who... (is) cowardly, etc., — definite and positive; ηδ' ὅς κ' ἐσθλὸς ἔησι (= ἦ fr. εἰμι), and who perchance may be brave, — hypothetical. — κατὰ σφέας: by themselves, separately. Cf. I. 271; μαχέονται, fut. — Notice the two forms γνώσῃ, v. 365, and γνώσεαι, v. 367. The latter is more comm. in Hom., pronounced in two syllables here by synizesis. — ἢ...ἢ: whether...or (cf. v. 300). This is the reading of Am., Düntz., F., Koch; but Cr., Dind., Naeg., read εἰ...ἢ, as in Att. — καί, intens.: even; θεσπεσίη, L. & S. θεσπέσιος, II. — οὐκ ἀλαπ-: you fail to take; κακότ-...ἀφραδ-, dat. of cause, manner or means, by reason of, etc.

370–374. αὗτ', used here in the strict sense, again, and not as a mere particle of transition. — ἀγορῆ: in the assembly, or in the business of the assembly, in debate, deliberation. — νικᾶς w. νῖας: you surpass, etc. — αἱ γάρ (= Att. εἰ γάρ), ...μοι...εἰεν...: would...there were to me, etc., i. e. would, O father Zeus, etc., that I had, etc.; a form of wish, the fulfilment of which is uncertain. — τῷ (introduces the conclusion; cf. v. 250): then would, etc. — ἀλοῦστα (ἀλίσκομαι, passive in all the tenses, even in the 2 aor. which is act. in form), w. πόλις.

376–380. μετ' w. acc. in Hom. often in the sense, *into the midst of*. — βάλλει. Note the force of the pres. tense. — ἐγὼν Ἀχιλεύς τε. The common order both in Greek and Latin. English idiom, *Achilles and I*. — ἐγὼ δ' ἥρχον: and I began, I took the lead, etc.; a public acknowledgment of his fault. — εἰ...βουλεύσομεν: a more animated and hopeful form of supposition than ἐὰν...βουλεύσωμεν; G. § 220, I. 2 (b). — ἔσ γε μίαν, sc. βουλήν suggested by βουλεύσομεν, if we shall ever advise for one and the same plan, or more simply, if we shall ever be at one. — οὐδ' ἥβαιόν: not even for a little; emphasizes the preceding statement.

381–385. ἔρχεσθε...ξυνάγωμεν. The first is addressed to the assembly; in the latter word the speaker includes himself. A similar change of person is not unusual. — δεῖπνον: the principal meal of the day. From the narrative, v. 48 ff, it appears that a good portion of the day was already gone; yet enough remained to warrant their preparation for a general engagement. δεῖπνον may perhaps in v. 381 be rendered dinner; in v. 383, fodder. — "Ἄρης, Ares, the god of battle; by meton, for battle; that we may join battle. — τὶς: every one, or each one. Cf. v. 271. — εὖ...θέσθω: let each one place well his shield, or adjust well, etc., that it may be ready for use at any moment. — ἀμφὶς: usu. an adv., here a prep. w. ἄρμ-, having looked well round about his chariot. — ὡς κε...κρινώμεθα: in order that

· we may contend (lit. decide among ourselves) in, etc.; or, since we shall, etc. With the former rendering, we have the unusual const. of *āv* (*κέ*) after a final conj. G. § 216, Note 2; H. 741. With the latter rendering we have *āv* (*κέ*) w. the subjunc. as fut. Cf. I, 137, *κέν ἔλωμαι*. I now prefer the former rendering. — *πανημέριοι*: cf. I, 472 note.

386–389. *οὐ γάρ...μετέστεται*: for there will not be meanwhile (μετ-). — *ἰδρώσει μέν τεν* (= *τινος*), *κτέ*. The strap of the man-encircling shield around the breast of many a one (or of each one) will reek with sweat. — *τεν* w. *τελαμάν* and w. *στήθ-*. — *χεῖρα*, acc. of specif.: *καμεῖται*, sc. *τίς*; many a one will grow weary in the hand; Eng. idiom, the hand of many a one will grow weary around, etc.

391–393. *ὅν*, obj. of *νοήσω* (aor. subjunc.): whomsoever I shall perceive. — *μιμνάζειν* w. *ἐθέλοντα*: wishing to remain. — *οὐ οἱ* (dat. referring to *ὅν*) ...*ἐστεῖται* (Att. *ἔσται*), afterwards, to him there shall not be any sure means (*ἀρκιον*) of escaping, etc. This views *ἀρκ-* as subst. It may be viewed as adj. thus, an escape from (lit. to escape from)...to him will not be sure.

Vv. 394–454.—Applause of the army. They repair to their meal. Agamemnon entertains the kings in his tent and offers a sacrifice. Afterwards, at the instance of Nestor, the army is marshalled for battle. Athena is present and assists.

394–397. *ώς ὅτε κῦμα*, sc. *ιάχη*: as when a surge resounds upon, etc. — *ὅτε κινήσῃ*, sc. *αὐτό*, i. e. *κῦμα*: when the south-wind coming moves (it). Notice here again *ὅτε* (st. *ὅταν*) w. the subjunc. Cf. I, 80, note; 2, 209, *ὅτε...βρέμεται*, note. — *σκοπέλῳ*, appos. w. *ἀκτῆ*: on a lofty beach...on a projecting cliff. — *τόν*, i. e. *σκόπελον*. — *ἀνέμων*: gen. of cause, waves driven by, etc. — *ὅτ' ἀν...γένωνται*, sc. *ἀνεμοί*: a fuller description of *παντοίων*.

398–400. *ἀνστάντες* = *ἀναστάντες*. — *κεδασθέντες*: *κεδάννυμι*, *σκεδάννυμι*. — *ἄλλος ἄλλῳ*: a familiar idiom both in Latin and Greek, one...to one, another...to another. Cf. *ἄλλοθεν ἄλλος*, v. 75; *ἄλλη ἄλλων*, v. 804. — *ἔρεξε* (*ρέξω*): impf., proceeded to sacrifice, or simply, sacrificed.

402–406. *ὅ...Ἀγαμ-*: cf. *οἱ...Ἄχαιοι*, I, 344, note. — *κίκλησκεν*: called, invited, not merely to assist in the sacrifice, but to participate in the feast which followed. — *Αἴαντε δύω* (Att. *δύο*): the two Ajaes; Ajax son of Telamon, far the more celebrated of the two, and Ajax son of Oïleus. — *Τυδέος νιόν*: son of Tydeus, i. e. Diomed (or Diomēdes), king of Argos, descended from an Eolian family. His exploits are celebrated especially in the 5th book.

408–410. *οἶ* (enclit.) *ἥλθε*: came to assist him; dat. com.; may at sight be known as dat. and not nom. pl. of the article, by the accent of *δέ*. — *ἥδε...ἀδελφεὸν ως ἐπονεῖτο*: prolepsis; lit. he knew...his brother how he

*was toiling, i. e. he knew...how his brother, etc.* — περίστησαν = περιέστησαν: they stood around. — οὐλοχ-: cf. I, 449.

411. τοῖσιν...μετέφη: *praying spoke among them*, i. e. the chiefs. — κελαινεφές (a shortened form of κελαινοεφές, fr. κελαινός, black, and νέφος, cloud), wrapped in dark clouds, or, more briefly, cloud-wrapt. — αἰθέρι (locative) ναίων: *dwelling in the clear upper air*. This last may be true, although he is wrapped in clouds as in a garment. Cf. I, 497 ff. The idea of Jehovah wrapped in clouds or appearing in a cloud is especially frequent in the Scriptures; and yet He is also represented as “dwelling in the light which no man can approach unto,” and as “covering Himself with light.”

412. μὴ w. the infin. (as imperat., 3d pers.) denotes an energetic, passionate wish. Am., Koch. — πρίν, repeated in the next verse. — ἐπ'...δῦναι ἐπὶ...ἔλθεῖν: *let not the sun go down and darkness come upon (us)*. Cf. Epistle to the Eph. iv. 26: ὁ ἥλιος μὴ ἐπιδύνετω ἐπὶ τῷ παροργισμῷ ὑμῶν, *let not the sun go down upon your wrath*. With ἐπιδύναι, cf. Lat. *occido*. Though ἐπὶ is expressed twice in the Greek, it is better English to render it but once. The interpretation of ἐπί w. δῦναι has been a troublesome point with the critics. The rendering, *upon us*, or *upon the battle-field*, seems to me satisfactory.

414, 415. κατά w. βαλέειν: πρηνές, adj. w. μέλαθρον, placed by prolepsis before βαλέειν; intensifies the idea of κατά; αἴθαλόνεν (fr. αἴθω, to light up, to blaze) means either *burning, blazing*, or, as a result of fire, *blackened, sooty*. The v. may be rendered, *before I hurl down headlong the blazing roof of*, etc., or *the blackened roof of*, etc. — πρῆσαι, πίμπρημι. — πυρός w. πρῆσαι, nearly in the sense of πυρί, gen. of source. H. 579, 582; G. § 176, 2; “ἐμπρῆσαι occurs in the Iliad three times w. gen., six times w. πυρί” (Naeg.); cf. also 6, 331; δηίοιο, *hostile*, or *burning, consuming*; *and burn the gates with*, etc.

417-420. ρωγαλέον, adj. w. χιτῶνα, repeats and strengthens the idea of δαΐζαι. — πολέες..έταιροι...λαζολατο: optat. without ἄν, a wish; and *may many*, etc. See L. & S. λάζομαι. — πώ: cf. I, 108, note. The meaning *in any manner* is preferred here by F., Düntz., Koch; *nor, as might be expected (ἄρα) did the son of Kronos in any way accomplish for him (his wish)*; or, as Am. et al. understand πώ, *nor yet*, etc. — δέκτο, δέχομαι. — ὅφελλεν: ὀφέλλω. To be carefully distinguished fr. ὀφέλλω, Ep. for ὀφείλω.

421 ff. Cf. I, 458 ff. — σχίζησιν, *with*, etc. In I, 462, ἐπὶ σχίζης, *upon*, etc. — ἀμπελαντες: ἀναπειρω. — ὑπερεχεν: Att. ὑπερεῖχον. — Ἡφαίστοιο: the name of the god of fire by meton. for *fire*. Cf. Ἀρηα, 381, note.

433-440. τοῖς ἄρα μύθων ἤρχε: lit. *began words to them*, i. e. *began speaking to them*. — μηκέτι νῦν δήθ' (= δηθά, δήν, δηρόν) αὖθι λεγώμεθα: *let*

*us no more now a long time discourse here (in the tent). — ἀμβαλ-, ἀναβαλ-. — κήρυκες...κηρύσσοντες ἀγειρόντων* (imperat.): *let heralds summoning the people of...assemble (them), etc.* — *ἡμεῖς δ' ἀθρόοι* (rough breathing, Am., F., Koch, Düntz.; ἀθρόοι, Cr., Dind., Naeg.) *ώδε:* *and let us in a body as we are, etc., or, (being) in a body here, etc.* — *ἡμεῖς*, i. e. the chiefs mentioned 404 ff. — *ώδε:* cf. note v. 258. — *ζομεν, ἐγείρομεν:* subjunc. w. short mode-sign. — *ὅφρα κε.* Notice again *κέ* in a final sentence. Cf. v. 385, note.

**442–446.** *κηρύκεσσι...κέλευσεν.* Notice again *κελεύω* w. dat. Cf. vv. 50, 151. — *οἱ ἀμφ' Ἀτρεῶνα:* II. 639, Phrases; *Atreion and his attendants, the Zeus-nourished kings.* — *μετὰ δέ,* sc. *τοῖς* or *αὐτοῖς.* — *'Αθήνη,* sc. *θῦνεν.* Athena was probably, according to the conception of the poet, invisible. Cf. I, 198. The fact of their being invisible is stated of other divinities in several places in the Iliad and Odyssey.

**447–449.** *ἔχουσα* w. *'Αθήνη.* — *ἐριτ-, ἀγήρων* (L. & S. *ἀγήραος*) *ἀθαν-*, w. *αἰγίδα.* For a description of the aegis see L. & S. *αἰγίς.* The goddess took along her shield because she now intended battle. — *ἀγήρων ἀθανάτην τε:* epexegetical of *ἐρίτιμον*; elsewhere in Hom. spoken only of persons. — *τῆς...ἡερέθ-:* from which float, etc. — *παγχρύσεοι...ένπλεκέες.* The expression indicates that the art of working gold in delicate threads was known in the Homeric age. The wonderful discoveries of Schliemann confirm the Homeric representations both as to the quantity of gold and the art of working it. — *έκατόμ-...έκαστ-.* Note the mode of designating value. Cf. 6, 236.

**450–454.** *σὺν τῇ:* with this, i. e. the aegis. — *διέστυτο:* *διασεύω.* — *σθένος:* obj. of *ἐν...ώρσεν* (*ἐνόρνυμι*). — *καρδίῃ:* partitive appos. w. *ἐκάστῳ* (*σχῆμα καθ' ὅλον καὶ μέρος*); lit. *she infused strength in each one, the heart*, i. e. in an Eng. idiom, *strength in the heart of each one.* — *ἄλληκτον,* adv. — *πολεμ-...μάχ-* w. *σθένος:* *strength to war and fight.* H. 767; G. § 261. — *νέεσθαι, κτέ.* is in const. a subst. in the nom.; *became sweeter to them than to go*, etc.

Vv. 455–483. — The march into the plain pictured in a series of striking comparisons.

**455–458.** *ἡύτε...ώς* (v. 457): cf. v. 87, note. — *τῶν* w. *χαλκοῦ* (Am., F., Düntz.); gen. abs. (Koch, Cr., Naeg.). I prefer the former, as indicated in my first edition. *So the gleam from the divine armor of these, as they advanced, all-shining reached through the upper air to heaven;* *θεσπεστοιο, divine, indescribable*, spoken with particular reference to the vast number of the pieces of armor; *χαλκοῦ, bronze or copper.* The kitchen-utensils, such as kettles, were of copper; but the armor and some of the vases were of bronze (about 90 per cent of copper and 10 per cent of tin).

Cf. Schliemann's Mycenæ, p. 367. Here χαλκοῦ, by meton. as often, the material for the thing made of it, *armor*.

459–463. τῶν, repeated in v. 464, limits ἔθνεα. Observe that ἔθνεα is used w. ὄρνιθων in v. 459; w. τῶν denoting persons in v. 464; w. μυιάων in v. 467. We say in Eng., *flocks of birds, nations of men, swarms of flies*. — Ασίω ἐν λειμῶνι, *in the Asian meadow*. From this field in Lydia, south of Mt. Tmolus, the name Asia has been gradually extended to its present signification. — ἔνθα καὶ ἔνθα ποτῶνται (subj. ἔθνεα, neut. pl. w. pl. verb), *fly often here and there*. — προκαθιζόντων, w. χηρῶν, κτέ., *while they light*, etc.; προ- naturally denotes the forward movement of a bird in lighting.

464–468. τῶν: *of these*, i. e. the advancing army of the Greeks; cf. τῶν, v. 459. — ἀπό, anastrophe. — προχέοντο: again a pl. verb w. neut. pl. subj. — ὑπό, separated by tmesis fr. κονάβιζε, governs ποδῶν; αὐτῶν... ὑππῶν limit ποδῶν; *under the feet both of them (the men) and of*, etc. — ἔσταν denotes an act subsequent to προχέοντο, *they stood, they halted*, now that they had arrived on the Scamandrian plain (v. 465; called also a meadow, v. 467). — μυρίοι. Recollect the dif. bet. this and μύριοι. — ὅσσα τε (Epic use of τέ)... ὥρῃ: *as many as the leaves, etc., come forth in their season*.

469–472. ἡύτε...τόσσοι: *as...so many*. Above we have ἐύτε... ὡς (vv. 455, 457); ὡς τε... ὡς (vv. 459, 464), *as...so*. — ἔθνεα πολλά, sc. ἡλάσκουσιν. It may be rendered somewhat freely, *Like many swarms of buzzing flies, which roam about, etc.* — τόσσοι: *so many*. We might expect here ὡς as correl. w. ἡύτε (cf. v. 457); but τόσσοι directs the mind more distinctly to the idea of the vast number. — ἐπὶ Τρώεστι: *over against*; etc., a rare use of ἐπὶ in prose. — διαρραῖσαι (*diarraīw*), sc. Τρῶας; μεμαῶτες, L. & S. MA'Ω.

In this remarkable succession of comparisons, the fire on the mountains pictures the gleaming of the armor in the distance; the flocks of birds, the number and noise of the advancing host; the leaves and flowers in their season, and also the swarms of flies in the shepherd's fold, fix the mind on the vast number of the army as they stood in the plain.

474–479. τούς, repeated after ὡς, v. 476, obj. of διεκόσμεον. — ὡς τ'... ὡς: *as...so*. Cf. vv. 459, 464. — πλατέ': *πλατύς*. — αἰπόλοι ἄνδρες. Note the idiom. Cf. βοῦς ταῦρος, v. 480; πατρίδα γαῖαν, v. 454. In Att. αἰπόλοι, βοῦς, πατρίς would be used alone. Many similar examples occur in Hom. — ἐπεί κε = Att. ἐπειδάν. — νομῷ. Distinguish carefully fr. νόμῳ. — μιγέωσιν: 2 aor. subjunc. pass. fr. μιγνυμι. — τούς: obj. of διεκόσμεον: cf. κρίνοντες, v. 446. — λέναι: infin. of purpose w. διεκόσ-, *arranged...to go*, etc. — μετὰ δέ: v. 446. — ὅμματα...κεφαλήν...ξώνην, στέρνον: accs. of specif., *in his eyes and head, like the thunder-loving Zeus; in his waist, like*

*Ares, etc.; ξώνην, not here the girdle, but by meton. that part of the body encompassed by the girdle.* It is questionable whether the characteristics of these three gods were already in the Homeric age embodied in sculpture, as suggested by Ameis; but much more probable that the sculptors of the historic period took their ideas from Homer.

**480–483.** **βοῦς...ταῦρος**: cf. note on *αιπόλοι ἄνδ-*, v. 474. — **ἀγέληφι** (cf. note v. 363, *φρήτρηφιν*): dat. of place. — **μέγ'**, adv. — **ἐπλετο** (gnomic aor. H. 707; G. § 205, 2): cf. I, 418, *ἐπλεο*. — **πάντων** w. *ἔξοχος*: *greatly distinguished out of all, or, as we say, above all.* — **ἀγρομένησιν** (*ἀγείρω*). Note the gender; w. *βέσσι*; governed by *μετα-*. — **τοῖον**: pred. w. *Ἄτρετ-δην*; *such did Zeus render, etc.* — **ἐκπρεπέα...καὶ ἔξοχον** w. *Ἄτρ-*: *conspicuous among many (or among the multitude) and eminent among heroes* (so Am., Koch, Cr., Naeg.). With the const. of *ἡρώεσσιν*, cf. *ἀριπρεπέα Τρώεσσιν*, 6, 477; *πᾶσιν ἐλέγχιστον...βροτοῖσιν*, 2, 285. Many similar examples occur in Hom. of the dat. w. adjs. denoting distinction, or with the superlative. Yet Düntz. and F. join *πολλοῖσι* w. *ἡρώ-*, *conspicuous and eminent among many heroes.* The former rendering seems to me to present the thought in a more striking and natural form, while the grammatical const. of *ἡρώ-* (without *ἐν*) can be easily explained.

Vv. 484–493. — A solemn invocation of the muses, as an introduction to the catalogue of ships.

**484–487.** — **ἴσπετε**, impv.: L. & S. *εἰπον*. — **Μοῦσαι**: cf. note on *θεά*, I, I. — **πάρεστέ τε**, sc. *πᾶσιν*, suggested by *πάντα*, *are present with (all things).* This and the following clause are noteworthy statements. — **ἥμεῖς**, we, i. e. the singer, the poet, who recited the story. — **κλέος οἶον** (note the breathing): *the report alone, only the story* (which the people tell). This may bear on the question of the source of the poet's information. No reference is here made to earlier, shorter poems on the same subject, but only to tradition. — **οὐδέ τι ἴδμεν** (Att. *ἴσμεν*): *nor do we know anything*, i. e. we have no definite knowledge derived from personal observation. — **οἵ τινες** (*ὅστις*): connect closely in thought w. *ἴσπετε νῦν μοι*.

**488–490.** **πληθύν**: emphat. posit. — **οὐκ ἀν ἐγὼ μυθίσομαι** (subjunc. w. short mode-sign) **οὐδ' ὄνομήνω** (*ὄνομαίνω*). For *ἄν* w. subjunc. nearly in the sense of the fut. indic., see H. 720, e; G. § 209, 2. For the mixed form of cond. sent., see H. 750; G. § 227; *I could not mention or name* (or more lit. *I shall not, etc.*)...*not even if I had, etc.* — **χάλκεον...ἡτορ** **ἐνείη**: *and if there were within me, etc.*; *ἡτορ*, heart (Auten., L. & S. (*breast* or *chest* (Cr., Düntz., Ebel., Koch), *lungs* (Am., Seil.)). Auten. says further of *ἡτορ*, *heart*, not as bodily organ; Seiler, *the heart*, as a part of the human body; L. & S., *the heart as a part of the body*, only in Il. 22, 452. Here w. the adj. *χάλκεον* I cannot understand it except as a part of the

human body. It may be rendered by either of the words, *heart*, *chest*, or *lungs*.

491–493 are bracketed only in Faesi's edition, so far as I have observed. I retain and translate them. — **εἰ μὴ...μνησαίαθ'** (= *μνησαίατο*, *μνησαίντο*, L. & S. *μιμνήσκω*) ; *unless...should mention*, etc.; a condit. of the same form w. the preceding. With vv. 489, 490, cf. *AEn.* 6, 625, —

Non, mihi si linguae centum sint, oraque centum,  
Ferreæ vox, etc.

*δέκα* and *centum* are used in the same general sense to denote the idea of a large number.

The so-called catalogue of the ships, called also *Βοιωτία* (fr. the word *Βοιωτῶν* with which it commences), was intended by the poet as a sort of grand review of the forces before the battle. It was highly interesting and valuable to the Greeks of the historic period as a geographical compendium ; and was referred to in the settlement of boundary questions between different cities. It is, however, of less interest to us, and is not generally read in American schools. For this reason it is omitted in this work, a single paragraph only being given as a specimen of the general character of the whole. The poet begins with the Bœotians, perhaps because the place of rendezvous for all the Grecian forces before embarking for Troy was at Aulis in Bœotia.

Vv. 760–785. — Epilogue to the Grecian catalogue; the best of the horses and best of the heroes. Onward march of the Achæans.

760–765. **οὐτοι ἄρ'**: *These then, or such then.* Cf. v. 487. — **τίς τ' ἄρ'**: cf. I, 8, note. — **αὐτῶν ἡδ' ἵππων**: appos. w. *τῶν*; *of (the men) themselves*, etc. — **τάς** (relat.), referring to *ἵπποις*, obj. of *ἔλαυνε*. The gender will not escape notice. — **ὅτριχας**: *ὅθριξ*. — **σταφύλῃ** (L. & S. *σταφυλή*, III. *σταφύλη*) w. *ἔισας*. — **ἐπὶ νῶτον**: cf. v. 308, note; lit. *equal by a plumb-line over the back*. Homer everywhere speaks as a good judge of the horse, and as an admirer of the noble animal, — a point to which Gladstone calls attention.

766, 767. **Θρέψ'**: *τρέψω*. — **ἄμφω θηλεῖας**: *both mares*, which were lighter and fleeter, as was thought. — **φόβον Ἄρ-** **φορεούσας**: *bearing (with them) the panic fear of Ares*, i. e. such as Ares inspires. Am., F., Koch, et al. render *φόβον*, *die Flucht, flight*; L. & S., *panic fear*.

768–770. **αὖ**: *again, on the other hand*; in distinction fr. *ἵπποι*. — **Τελαμώνιος Αἴας**. Notice the rank here given to this hero. The same rank is assigned to him in the Od. XI. 550; Il. XVII., 279. — **ὅφρα**, temporal, *while*. — **μῆνιεν**: only here w. *ī*. The foot is -*ιεν* · *ō*, dactyl. — **ὅ**

**γάρ** : for this one, Achilles. — ἵπποι, sc. πολὺ φέρτατοι ἥσαν, suggested by the preceding clause.

771, 772. **ἐν νήσσῃ** : among the ships; which were drawn up on the shore, and among which, or by the side of which, the tents were pitched. — **κορωνίστι**: found in Hom. only in this form (dat. pl. fem.), and always in the fourth foot of the verse (Auten.). — **κεῖτ', ἔκειτο, κεῖμαι**. — **ἀπομηνίσας**. Not, as F. justly remarks, *persevering in wrath* (the idea of the pres. particip.); but rather, as we often say, *carried away (ἀπό-) with anger, filled with wrath*.

774–776. **τέρποντο...ιέντες** : amused themselves in casting, etc. — **τόξοις**, taken w. *iéntes*, must be taken in the secondary sense of *τόξα, implements of archery*, including the idea of *arrows*. The action of *iéntes* would require the use of both *bows and arrows*. — **ἵπποι...ἔκαστος...ἔστασαν** : the horses were standing (*ἔστασαν*, plur. in form, imps. in meaning), each by his own chariot. Notice *ἔκαστος* sing., appos. w. *ἵπποι*. Cf. I, 606.

777–779. **ἄρματα** w. *ἀνάκτων* we must render as plur., but in v. 775, w. *οἰσιν* (*his*) we must render it as sing. (plur. in Greek, because composed of several parts). — **εὖ πεπυκασμένα** (L. & S. *πυκάζω*): *well-covered*, i. e. with robes thrown over them for protection when not in use. Some, however, understand it *well-overlaid, well-adorned*, sc. with gold or some other metal. It is difficult to decide positively between these two opinions. — **ἀνάκτων**: depends on *κλισίης* (Faesi); depends on *ἄρματα* (Ameis). Both are right; and yet both are wrong in so far as they imply that *ἀνάκτων* is connected exclusively with either one word. It is a necessary logical complement of both *ἄρματα* and *κλισίης*, and we may render it with either as is most convenient, leaving it understood with the other. Instances of the same principle in Greek are numberless. — **οἱ δ'** (v. 778) refers to *ἀνάκτων*. — **φοίτων** : *φοιτάω*.

780–782. **οἱ δ'**: *And they*, i. e. the Achaeans now in the plain and ready for battle. The story is here resumed at the point where it was broken off (v. 768) by the allusion to Achilles and his men; and the imagination of the poet leads to renewed comparisons, of which he seems to be never weary. — **ὡς εἴ τε...νέμοιτο** : *as if...should be devoured with fire; νέμεσθαι, to pasture, to graze*, only here in a pass. sense in Hom. The comparison has reference to the brightness of the armor. Cf. 455 ff. — **ὑπεστενάχιζε** (*ὑπό, στεναχίζω, στενάζω, στένω*), sc. *σφί* or *τῶν ποσὶ* (v. 784): *groaned beneath (them) as (beneath) the thunder-loving Zeus when he is angry, etc.* Cf. v. 95. — **ὅτε τ'...ιμάσσῃ**. Note the omission of *ἄν* or *κέ*. Cf. H. 759; G. § 231, N., *when he scourges (with his thunder-bolts)*. — **Τυφωέι**. See Class. Dic. *Typhoeus* (three syllables *Ty-phó-eus*) or *Typhon*.

783–785. **εἰν Ἀρίμοις**: *in Arīma, or among the Arīmi, the people of Arīma, a region, or a people, in Cilicia, as is thought.* We cannot de-

termine whether the nom. is "Αριμα (*τά*) or "Αριμοι (*οι*). — ὡς, demonst., thus, so. — διέπρησσον (*διαπράσσω*), usu. explained by the ellipsis of κέλευθον. Cf. I, 483; *they accomplished their way*; πεδίον, *over the plain*; may be viewed as partit. gen. (Cr.), or as local gen. (Am., F., Koch). H. 590; G. § 179, 2.

Vv. 786–816. — The Trojans are warned by Iris of the approach of the Achæans, and are marshalled for battle under the lead of Hector.

786–788. ποδίνεμος (*πούς*, *ποδός* and *ἀνεμος*): strictly, *wind-footed*, i. e. *with foot like the wind*. Iris was the messenger of the gods in the affairs of war; Hermes, in the affairs of peace. — πάρ (apocope for *παρά*) w. the gen., usually of a person, *sent by*, *commissioned by*. — ἀγοράς, cogn. acc. w. ἀγόρευον: *entered into deliberations*. Cf. ἀγοράων, v. 275. — ἐπὶ...θύρῃσιν (in 7, 346, *παρά*): *at the door of*, etc.; i. e. in front of the palace of Priam; θύρησιν, often in plur., denoting perhaps the large size, and the parts; the folding-doors.

791–795. εἴσατο: L. & S. EI"ΔΩ, A. II. 3. — ἀκροτάτῳ: on the highest part of, on the top of. Cf. Lat. *summus*. — δέγμενος: δέχομαι. — ναῦφιν: gen. plur.; H. 206, D; G. § 61, N. 3; depends on ἀφ-. — τῷ: *this one, him*, i. e. Polites, w. ἔεισαμένη. — μίν, w. μετέφη, only here. Am. and Düntz. read by conjecture *προσέφη*; Auten. says (sub *μετάφημι*), “not a genuine verse.” F. and Doed. suggest the meaning, *addressed him* (Priam) among (*μετ-*) other speakers.

796–801. μῆθοι...ἄκριτοι (cf. ἀκριτόμυθε, v. 246): *indiscriminate* (or *indecisive*) *words are*, etc. — ἐπὶ w. gen. often means, *in the time of*. — μάλα πολλά: *very many times, very often*. — τοιόνδε τοσόνδε τε: *such and so great*. Cf. AEn. 3, 641, *qualis quantusque*. — ὅπωπα, ὄράω. — λίην...ἐσικότες w. dat.: *greatly resembling*, etc., i. e. in number. — πεδίοιο: cf. v. 785. — προτὶ ἄστυ w. ἔρχονται.

802–804. σοὶ δέ: cf. σὺ δέ, I, 282. — ὁδέ γε ῥέξαι (*ῥέξω*): *to do just as follows*, i. e. as directed in vv. 805, 806. — Vv. 803, 804 are explanatory and parenthetical. — Πριάμον may be rendered with equal propriety w. ἄστυ or with ἐπίκουροι. Cf. note on ἀνάκτων, v. 777. — ἄλλη δ' ἄλλων γλώσσα: an idiom which cannot be translated exactly into Eng. Cf. ἄλλος ἄλλω, v. 400, note. We may render here, *the languages of the men widely dispersed are various* (Greek idiom, *there is another tongue of other men widely, etc.*).

805–808. τοῖσιν...σημαίνέτω...ἄρχει: *let each man give orders to those whom he commands*, i. e. to his own men. Cf. 362 ff., where the same general plan is proposed for the Greeks. — πολιήτας = πολίτας: *those of*

*his own city, his own citizens.* — οὐ τι (*not at all, not in any respect*, a strengthened form of the negation)... ἤγνοιησεν (*ἀγνοέω*, Ep. *ἀγνοιέω*): *did not fail to recognize*, i. e. he knew it was the word of the goddess and not that of Polites. — ἐπὶ τεύχεα δ'. Notice δέ in the third place in the sentence.

809, 810. πᾶσαι w. πύλαι (in Hom. only in the plur., and may be spoken of a single gate. Cf. note on *θύρησιν*, v. 788): Am., Auten., and F. understand this of the Σκαλαι πύλαι, and render, *the entire gate* (das ganze Thor), i. e., both wings of it. Koch renders, *all the gates* (alle Thore). — ὀρυμαγδός: Cf. Curtius, *Grundzüge*, 320 (Lat. *rumor*); w. πολύς, *a great noise*. — ὄρώρει: plur. in form, impf. in meaning. Cf. *ὄρωρει*, v. 797. Am. and Koch write *ὄρώρειν* (*v* movable).

811–815. τὸς w. κολώνη. — πόλιος: -λιος, one syllable in scanning, — a very rare synizesis. — ἐν πεδ- ἀπάνευθε: *away in the plain*. Cf. I, 35, 48. — περίδρομος (w. κολώνη) ἔνθα καὶ ἔνθα: *that may be run around*, i. e. *with level ground on this side and on that*. — τὴν... ἀνδρες, κτέ.: *which indeed men call Batieia* (the common name); prob. means *thorn-hill*, fr. βάτος, *thorn-tree*, or *bramble-bush*. — ἀθάνατοι δέ τε, sc. κικλήσκουσιν: cf. note I, 403. — πολυσκάρθμοι: *much-springing*; perhaps so called on account of rapid movements on the battle-field. — Μυρίνης, *Myrine*, thought to be one of the Amazons, mentioned Il. 3, 189. — διέκριθεν (= -θησαν): cf. 475, διακρίνωσιν; 446, *κρίνοντες*. Pass. here, *were separated, were drawn up* (for battle).

The remainder of this book is occupied with an enumeration of the Trojan forces. The first and the closing paragraphs are given in the text as a specimen:

818. μεμαότες (usu. μεμαῶτες): only here w. dat. alone, ἐγχείησιν; *pressing forward, charging with their lances*. — V. 876. Σαρπηδών, *Sarpedon*, the bravest leader of the allies and second only to Hector among all the commanders on the Trojan side. — ἄπο: *anastrophe*.

The number of the men on each side has been estimated as follows: of the Greeks, from 120,000 to 140,000; of the Trojans, both those belonging to the city (*ἐφέστιοι*), and allies (*ἐπίκουροι*), after the losses of two days of fighting, 50,000, of whom the Trojans themselves are estimated at 12,000; leaving 38,000 allies. Of these allies, three nations (or tribes) were from Europe, namely, the Thracians, Ciconians, and Paeonians; the remaining allies were Asiatic. The number of the Grecian ships amounted to 1,186. Cf. Il. 8, 562, 563; Thucyd. I, 10; also vv. 123 ff.

## ILIAS III.

Vv. 1-37. — The advance of both armies. Paris in the front of the Trojans, but shows himself a coward.

1-3. A retrospective glance at 2, 476, and 815. — *Τρῶες, the Trojans*, including their allies, as *Αχαιοί* (v. 8) includes all the Greeks. — *ἡύτε περ*, just as, etc., connected w. what precedes; since no sentence follows introduced by *ὡς*, so, as in 2, 455, 457; more particularly explanatory of *ὅρνιθες ὡς*. — *οὐρανόθι* (II. 203, a; G. § 61) *πρό*: means strictly, before, or *in front of*, heaven. To the observer, the sky seems to be just behind the cranes as they fly.

4-7. *αἱ τ'* refers to *γεράνων*, and is subj. of *πέτονται*. — *χειμῶνα φύγον* (gnomic aor.): which, when they escape from winter...fly, etc. — *ταὶ γέ* repeats as demonstrative the relative *αἱ τε*, and is not conveniently rendered into English. — *ἐπί*, w. gen. after a verb of motion, towards. — For the Homeric idea of *'Ωκεανός* see L. & S. — *φόνον...φέρουσαι*: cf. 2, 352. — *ἱέριατ*, w. *ταὶ γέ*: early in the morning; an adj. where we should use an adverbial phrase. Cf. *χθιζός*, I, 424, note; *ἥερήν*, I, 497.

8-9. *οἱ δ'* (correl. w. *Τρῶες μέν*, v. 2)...*Αχαιοί*: cf. I, 344, note. — *ἴσταν σιγῆ*. The Achaeans are represented as more quiet and better disciplined than the Trojans, again in 4, 427 ff. — *μένεα πνεόντες*: L. & S. *πνέω*, V. — *ἐν θυμῷ*: in heart; emphatic. This and *σιγῆ* are in contrast with the clamor and shouting of the Trojans. — *μεμαῶτες*: L. & S. *ΜΑ'Ω*. Cf. *μεμαότες*, 2, 818; also I, 590.

10-11. *ἡύτ'*. A reading proposed by Butt., adopted by F., and approved by Auten. and Naeg. Others read *εὗτ'*, taking it here (and in only one other place) in the sense of *ἡύτ'*. — *ὅρεος*, by synizesis pronounced in two syllables. — *φίλην, ἀμείνω*, w. *δμίχλην*. — *κλέπτη...ἀμείνω*: better than night to a thief, because at night the flock is shut up in the fold and hence better protected.

12-14. *τόσσον τ' ἐπί, ὅσον τ' ἐπί*, i. e. *ἐπὶ τόσσον τ'...ἐπὶ ὅσον τ'*: over so much, etc. Freely rendered, and one can see as far as he casts a stone, denoting the density of the mist. — *κονίσαλος...ἀελλής*. The idea of Passow, adopted by L. & S., an eddying cloud of dust, is now rejected by most critics, who translate, a thick, or dense, cloud of dust. *ἀελλής* fr. *ἀ-*, together,

and εἰλω, to roll up, to pack close. Cf. ἀολλής (Curtius, Grundzüge, 484.) — ἐρχομένων (w. τῶν); cf. 2, 784. — διέπ- πεδιοι: cf. 2, 785.

15, 16. Note the force of δῆ, *And just when they were almost, etc.* — Τρωστὸν: dat. of interest. — μέν, correl. δέ v. 21. — προμάχιζεν. The battle had not yet actually begun; hence, we may render this, *acted the part of a foremost warrior* (*πρόμαχος*). — Ἀλέξανδρος (*ἀλέξω*, to defend, ἀνήρ, a man; defender of men), *Alexander*, another name of Paris, thought by some to be a complimentary title. — θεοειδῆς has reference to his fine looks rather than to his character. He was the embodiment, in the handsomest form, of the most trivial and worthless character; a perfect gentleman outwardly, without any manly traits. Homer has drawn many characters true to life, but none more perfectly than this. *The type is not yet extinct.*

17, 18. ὄμοιστιν: locative. Cf. I, 45. — τόξα: cf. I, 45, note. — ξίφος, a sword, two-edged, straight, and pointed. This, and the implements of archery, were slung over his shoulders, so that his hands were free for the two spears. After these had been cast, he could use his bow or his sword as occasion required. — αὐτάρ: not adversative here, but continuative; moreover. — δοῦρε (δόρυ) δύω (Att. δύο). Notice the use of δύω w. the dual; also the fact that Paris carried two spears, which were used for casting. In the historic period, the heavy-armed-man carried but one spear and used it only for thrusting.

21, 22. τόν, emphat. posit. — Ἄρηίφιλος, a friend to Ares, or dear to Ares, i. e. warlike, — an epithet frequent in this book; but rare elsewhere. — βιβῶντα, as if fr. pres. βιβάω, the reading of Auten., Cr., F., Naeg. Others read βιβάντα. With μακρά, taking long strides; a more definite expression added to ἐρχόμενον. Cf. AEn. 10, 572, *longe gradientem.*

23–26. ὡς τε, as, introducing a comparison, which is continued so far, that the sentence, begun v. 21 (ὡς οὖν, when therefore), is not completed. — ἔχαρη (χαιρώ), gnomic aor. Cf. φύγον, v. 4. — ἐπὶ...κύρσας: ἐπικυρέω; σῶμα in Homer is spoken only of a dead body; may be rendered here, *carrion*. — πεινάων, placed last of the adjuncts of λέων for emphasis and perspicuity. Follow in translating the order of the clauses in Greek as nearly as possible. — μάλα is understood in two different senses here. Usually rendered, *eagerly* or *greedily*; but Düntz. and F. render it (as in I, 173) *surely*, *certainly*. — γάρ τε, explanatory of πεινάων. — εἴ περ ἀν αὐτόν, even though. — αὐτόν, w. σεύωνται, which usu. takes ἐπὶ w. acc. in this sense; *rush upon him himself*, i. e. upon the lion.

28, 29. φάτο: cf. φῆ, 2, 37, note. — τίσασθαι (aor. insin.), the reading of Am. and F.; τίσεσθαι (fut.), the reading of Cr., Düntz., Koch. The aor. would denote the confidence with which he anticipated the future event, so that he speaks of it as already past; *he thought at once to punish*, etc., or *he said to himself I have punished*, etc. — ἐξ ὀχέων (only in the plur.

denoting the parts)...**ἀλτό** (*ἄλλομαι*): *leaped from his chariot*, etc. Paris was already on foot (v. 22).

**31-33.** **κατεπλήγη** (*καταπλήσσω*): *was smitten in his heart*; whether from cowardice, or contrition at the sight of the man whom he had so greatly wronged, Homer does not state, and may be doubted. — **κῆρ**: fr. *κῆρ* (not fr. *κῆρ*). — **ὡς δ' ὅτε τίς τε**, *And as when any one*, etc. Koch joins *τέ* (Epic use) w. *ὡς*. Faesi says *τέ* may as well be joined w. *ὡς* as w. *ὅτε*. Düntzer remarks *τέ* goes w. *τίς*, not w. *ὅτε*. Naeg. says *τέ* belongs w. *ὅτε*, or more probably w. *ὡς*, and is separated from it *metri gratia*. The point is one of little importance, except as showing how the critics may differ. — The aorists through v. 35 are gnomic.

**34-37.** **οὔρεος ἐν βήσσῃς**: connect closely in thought w. *τίς δράκοντα* *ἰδών*: *any one on seeing a snake in the glens of a mountain*, etc. — **ὑπό τε ... γυῖα**: *and trembling seizes his limbs beneath*; referring particularly to the knees. W. *ὑπό* here, cf. I, 486. The renderings of L. & S. [*to come suddenly upon* (see *ὑπολαμβάνω*), or *to seize from below or secretly*] are not generally approved. — Notice the repetition of *τέ*, a briefer connective than *καὶ*, so that the successive clauses pass more rapidly before the mind's eye. — **αὐτὶς καθ'...ἔδυ** (*καταδύω*), subj. *'Αλέξανδρος*: *slunk back again among*, etc.

Vv. 38-75. — Hector reproaches Paris, who again musters courage, and declares that he is ready to fight with Menelāus in single combat.

**39, 40.** **Δύσπαρι** (voc.): *δυσ-* was an uncomplimentary prefix to the real name, not easily rendered with exactness into English. It conveys the idea, *unlucky, of evil omen, unhappy*. D. renders it, “Thou wretched Paris.” Bryant, “O luckless Paris.” Cf. *μῆτερ ἐμή*, *δύσμητερ*, Odys. XXIII. 97. — **εἴδος**: acc. of specif. — **αἴθ' ὄφελες...ἀπολέσθαι**. A form of wish viewed as unattainable, II. 721, b; G. § 251; lit. *would thou hadst both been unborn and hadst perished unwedded*. The former wish includes the latter; but both were in the mind of Hector, and he utters both in the same breath, placing the more important first, with little concern for logical exactness.

**41-45.** **καὶ** (intens.).. **βουλοίμην**: *I could even wish this*. — **καὶ κεν...ἥνειν**: parenthetical. — **ἥ**, w. *βουλοίμην*: *rather than*. — **οὕτω λώβην τ' ἔμεναι**, sc. *σέ*: *that you (should) be thus*, etc. — **φάντες** (*φημί*). Notice this form of the particip. in Hom. In Att. *φάσκων*, II. 404, R. 2; G. § 129, IV. — **ἀριστῆα...ἔμμεναι**, sc. *σέ*, *affirming that you are*, etc. — **ἐπ'** = *ἐπεστι*. Cf. I, 515. — **ἀλλ' οὐκ...ἀλκή** is the thought of Hector; not the affirmation of the Achaeans.

**46-51.** **ἢ τοιόσδε ἐὼν...ἀνῆγες...αὐτῷ**: *Did you, being such a person...lead back*, etc., i. e. Did you, being such a coward, embark on so daring an

adventure? — ἐξ ἀπίης γαίης: cf. I, 270, note. — νυόν (appos. w. γυναικά): a *kinswoman*. — μέγα πῆμα... χάρμα, κατηφείην: appos. w. the entire phrase γυναικ' εὐειδέ' ἀνῆγες. The transaction itself was a *great sorrow*, etc.

52–55. οὐκ ἀν δὴ μείνεις (*μένω*), κτέ.: Could you not then (after so many daring adventures) *await*, etc.? — γνοίης χ' (*κε*), κτέ. Protasis omitted. You might in that case know, etc. — οἷου φωτὸς... παράκοιτιν, lit. the *blooming wife of what sort of a man you possess*, i. e. *whose* (emphasize this word) *blooming wife*, etc. — οὐκ ἀν τοι χραίσμη..., ὅτ... μιγείης. In the apodosis, ἀν w. subjunc.; in the protasis ὅτε w. optat. (instead of ὅταν w. subjunc.) indicating the mere possibility of such an event; τά, ἡ, τό, demonst., Lat. *iste*; ἀν w. subjunc., cf. note on κεν... ἔλωματ, I, 137, *then will not the lyre, and those gifts of Aphrodite*, etc., *help you*, etc.; μιγείης, μίγνυμι.

56, 57. μάλα may be viewed as strengthening the assertion or as qualifying δειδήμονες. The arrangement favors the former. But certainly, etc. — ἡ τέ κεν... ἔσσο (*ἔννυμι*): condit. omit. Cf. 2, 242. Surely (if it were not so, i. e. if the Trojans were not cowardly) *you would already have put on*, etc. — λάινον... χιτῶνα: L. & S. *λάινος*. — ἔσργας: *ἔρδω*. Cf. 2, 272.

59–62. ἐπεὶ με, κτέ. A subordinate sentence with no principal sentence immediately following. The thought is resumed below, v. 64, in a modified form. — ἀτειρής, pred. w. *κραδίη*. (So Faesi in his 5th edit. In the 4th edit. he joined it w. *πέλεκυς*.) Always is your heart unyielding, like an axe, which, etc. — εἰσιν (*εἰμι*) διᾶ δουρὸς (*δόρυ*) ὑπ' ἀνέρος: is driven (lit. goes)... by a man. — δε... ἔκτάμνησιν (*ἔκτέμνω*): hypothet. relat. sent., subjunc. without ἀν. II. 759; G. § 234; *who hews out*, etc. — ὀφέλλει δέ, connected to δε τ' εἰσιν: and it (the axe) increases, etc.

63–66. ἀτάρβητος may be viewed as either attributive or predicate adj. w. *νόος*. — μή μοι... πρόφερε: do not cast before me (as a reproach), etc. — χρυσέης. Notice this epithet of Aphrodite. — δῶρα, subj. of *ἔστι*. — ἔκών... ἔλοιτο: and one could not take them (to himself), if he wished; *ἔκών* is here particip. G. Curt. Grundzüge, 126.

68–72. κάθισον (*καθίζω*), causative. — συμβάλετ'... μάχεσθαι: bring together... to fight. Cf. ξυνέηκε μάχ-, I, 8. — κτήμασι. It appears that Paris brought from the house of Menelaus valuable treasures together with Helen. — εὖ, v. 72, is usu. joined w. *πάντα* as intens., quite all, all the treasures without exception. Düntzer joins εὖ w. *οἴκαδ'* ἀγέσθω, but its position is against this.

73–75. οἱ δ' ἄλλοι is usually understood as including both Trojans and Greeks; ὑμεῖς μέν, correl. w. τοι δέ, in partitive appos. w. οἱ ἄλλοι, being understood before ναιοιτε. The sentence would then be translated in an English idiom, *And of the others, when they have concluded*, etc., *may you dwell in*, etc., *but let these (the Achaeans) go*, etc. I see, however, no great objection to the simpler and plainer reading, *And may you, the rest (of the*

Trojans aside from the speaker), *after concluding friendship, etc. (with the Greeks)*, *dwell in, etc.* — ταμόντες: cf. 2, 124. — Argos denotes southern Greece; the Achæan land, the northern part.

Vv. 76–120. — Hector and Menelaus appear in the foreground. Preparations for the armistice and the single combat.

76–78. ἔχάρη: χαίρω. — Τρώων belongs alike w. μέσσον and φάλαγγας. It makes little difference with which we translate it. — μέσσον δουρὸς (gen. partit., H. 574) ἐλών: *taking his spear in the middle, or taking hold of the middle of his spear;* perhaps, as Am. suggests, with both hands, so that, by presenting the whole length, instead of the point, he might the better arrest the Trojans.

79–82. ἐπετοξάζοντο: ἐπιτοξάζομαι, fr. ἐπί and τόξον, a bow; occurs only here in Hom. (ἄπαξ εἰρημένον); *began to shoot at him with their bows.* — ιστίν τε τιτυσκόμενοι λάεσσι τ' ἔβαλλον. The first τέ is not correl. w. the second, but connects this sentence with the foregoing (Naeg., Auten.); *and aiming, they began to cast (at him) with,* etc. — ἵσχεσθε: cf. ἵσχεο, I, 214. — μὴ βάλλετε. The anxious haste of Agam. is indicated by the asyndeton.

84–91. ἄνεῳ (the reading of F. in his 5th edit.): cf. 2, 323, note. — μῦθον, obj. of κέκλυτε: *hear from me...the word of,* etc. — τοῦ, relat. pron. — αὐτὸν...Μενέλαον οἴους...μάχεσθαι, depends on κέλεται: *he urges that he himself, etc.; fight alone,* etc.

94–99. οἱ δ' ἀλλοι...τάχωμεν: *And let us, the rest, etc.* — ἀκήν...σιωπῆ. An emphatic pleonasm. Cf. Lex. ἀκήν: *they all became completely silent, or profoundly silent.* — ἐμόν: emphat. posit. Emphasize in translating the Eng. word *my.* — φρονέω δὲ διακρινθήμεναι (διακρίνω)...Τρῶας: *I think that the Argives and Trojans are already separated.* The aor. infin. denoting the confidence with which the future event is anticipated. Cf. note on τίσασθαι, v. 28. — ἐπεὶ...πέποσθε (πάσχω): *after you have,* etc. Note here the sudden change from the 3d to the 2d person. The above, I think, is the more usual interpretation of this sentence; yet I am inclined to render it, beginning w. φρονέω: *I think it proper, I will, I wish, that the Argives, etc., be separated at once, since,* etc. Cf. Ebel., Seiler.

100–104. εἴνεκ'...ἀρχῆς. Naeg. and F. regard this verse as an instance of hendiadys (ἐν διὰ δυοῖν, in which two ideas are made co-ordinate, the latter of which is logically subordinate) and render thus, *on account of my strife with Alexander, which he began.* The more literal rendering is as follows: *on account of my strife and of Alexander's beginning (of strife).* — τέτυκται: τεύχω. — τεθναίη (θνήσκω) διακρινθεῖτε: optats. of wishing; or the latter (διακ-) may be viewed as a mild impv. F. — οἴστετε, ἄξετε: 1 aor. impv.; H. 349 D. So Am., Cr. Yet I am inclined to take them as fut.

used imperatively. G. § 200, N. 8; H. 710. — ἄρν' (Lex. ἀμυλός) = ἄρνε, dual. — ἔτερον λευκὸν ἐτέρην δὲ μέλαιναν (note the gender): *the one a white male lamb (for Helios), the other a black ewe-lamb (for Gaea).* The arrangement in the Greek (connecting ἡελίῳ w. ἔτερον λευκόν, and γῇ w. ἐτέρην μέλαιναν) was called χιασμός, *a placing crosswise, a chiasm, or chiastic, placed crosswise, chiastic.* — ἄλλον. Note the gender.

105–107. Πριάμοιο βίην: lit. *the might of Priam = the mighty Priam.* — ὅφρ...αὐτός: *in order that he himself, he in person, in distinction from his sons.* Priam was not himself to slaughter the victims, — this act was performed by Agamemnon (cf. vv. 271 ff.), — but he was to be present and give his sanction to the whole proceeding. — ἐπεὶ οἱ (dat.) παῖδες: *since his sons (are), etc.* This is said with particular reference to Paris. — ὑπερφιλαλοι: fr. ὑπέρ and stem φυ in φύω (with ι for υ) = ὑπερφυής, *overgrown, hence overbearing, haughty.* Cf. Curtius, Grundzüge, 648. This seems to be the most probable derivation. — μή τις: *lest some one (of them), etc.* — αἰεὶ δ', κτέ.: a second reason for sending for Priam.

108–110. ἡερέθονται. The striking metaphor appears by comparing this with 2, 448. — οἷς δ'...μετέηστιν,...λεύσσει: *but among whom the aged man is present, he beholds (for them), etc.* A hypoth. relat. sent: without ἀν. Nearly equivalent to ἐὰν δ' ὁ γέρων μετέηστι (τισίν), *but if the old man is present among, etc.* — μετ' ἀμφοτέροιστι (masc.): *between both (parties).* — γένηται: subj. ὅχ' ἄριστα.

113–116. ὑππους μὲν ἔρυξαν (ἔρυκω) ἐπὶ στίχας: *reined their horses into lines.* — ἐκ δ' ἔβαν αὐτοῖς: *but they themselves (in distinction from their horses) descended (from their war-chariots).* — ἀμφίς. The rendering *on both sides, or round about, meaning round about the arms (placed on the ground) of each individual man,* is now usually preferred to the ancient rendering *between (both armies).* Thus, *they placed these (their arms) on the ground near one another, and there was little (unoccupied) space round about (their arms).* — Notice δύω w. plur. κήρυκας.

119, 120. νῆας ἔπι: anastrophe. — ἄρν'. Not, as in v. 103, for ἄρνε, dual, but for ἄρνα, sing. Cf. v. 104. The Trojans were to bring two lambs; the Greeks, one. — οἰσέμεναι is regarded as 1st aor. infin. L. & S. φέρω, II. Cf. οἴσετε, v. 103.

Vv. 121–244. — Iris goes as a messenger to Helen, who hastens to the wall of the city. She meets there the elders of the Trojans, and points out to them, addressing her words specially to Priam, the leaders among the Greeks, who are plainly visible from the wall.

121–124. Ἰρις: cf. 2, 786, note. — Ἐλένη depends on the combined idea ἄγγελος ἥλθεν, *came as a messenger to, etc.* — εἰδομένη: L. & S. EI'ΑΩ,

A. II. 3. — **Λαοδίκην.** We might expect the dat. in appos. w. γαλόω, but the intervention of the relat. τὴν leads to the acc. Laodice (or Laodike) is again spoken of as the most beautiful of the daughters of Priam, in Il. VI. 252. On the other hand, Cassandra is thus mentioned in Il. XIII. 365.

125–128. τὴν δ', sc. Ἐλένην : εὑρε, subj. Ἰρις. — μέγαν ιστόν : a great web. For other meanings of ιστός, cf. I. 31, 434. — δίπλακα : double; a double over-garment which one could wrap twice around the body. (Am.) — πορφυρένην : purple, i. e. the ground was purple, while the figures woven into it were of other colors. — πολέας δ' ἐνέπασσεν (ἐμπάσσω) ἀέθ- : and she wrought (lit. sprinkled) into it many, etc. This and other passages in Homer imply great skill in weaving and considerable knowledge of design. It is one of those numerous passages which incidentally throw light on the advancement of that age in the arts of civilized life. — οὖς refers to ἀέθλους. — έθεν (= οὐ) : orthotone because emphatic; w. εἴνεκα, on her account.

130–135. δεῦρ' ἔθι : come hither, come with me. — νύμφα φίλη : dear nymph; a tender and at the same time a flattering address; usually to unmarried women. Addressed here, however, to a married woman; also in the Odys. 4, 743, to Penelope. — οἱ πρὶν...οἱ δή. Note the dif. bet. οἱ and οἱ. · Those who formerly...these now, etc. — ἔσται = ἥνται (ἥμαι). — κεκλιμένοι (κλίνω), w. οἱ. It is not necessary to take ἔσται in its strict sense of sitting. We may render freely, are silent...leaning, etc. They would more likely remain standing. So Am., F., Seiler, et al. — παρὰ.. πέπηγεν (intrans. fr. πήγνυμι), and by their side...are fixed, are planted.

138–140. τῷ δέ κε νικήσαντι...κεκλύσῃ, κτέ. “The position of κέ, and a comparison w. v. 71, and also w. v. 255 show that it belongs to νικήσαντι, although elsewhere in Hom. no example of κέ with the particip. is found.” (Am.). “It imparts the idea of uncertainty which of the two would conquer.” (St.) The pf. κέκλημαι is pres. in meaning; and. κεκλήσομαι (fut. pf. in form) may be taken as a simple fut., you shall be called the dear wife of him who may have conquered (τῷ...νικ-, dat. of interest). — ἄνδρός τε...τοκήων (τοκεύς) limit ὕμερον, yearning for, etc. Tyndareus and Leda were regarded as her parents; and yet in v. 199 she is spoken of as Διὸς ἐκγεγανῖα, begotten of Zeus. See Class. Dic. article Leda.

141–145. καλυψαμένη : direct mid. — ἐκ θαλάμοιο : from her chamber, in the sense, from her private room; not implying a story higher than the first floor, but from the inner part of the house, where were the women's apartments. — τέρεν...δάκρυ : tender tears (D.). The sing. is often thus used in Hom. where our idiom requires the plur. Cf. θαλερὸν δάκρυ, 2, 266. — ἅμα τῇ γε : with this one, with her (Helen). — ὅθι, after a verb of motion (ἴκανον) : to the place where. — Σκαιαὶ πύλαι : in v. 263; Σκαιαὶ without πύλαι, the Scaean (or Skæan, or Skaian) gate. Apparently the same as Δαρδάναι πύλαι, 5, 789; 12, 195. If so, it is the only gate of the city

mentioned by name. The plur. (*πύλαι*), as often before, denotes the parts, and also the large size.

**146–152.** οἱ ἀμφὶ, κτέ.: cf. 2, 445. A frequent idiom in Attic, denoting either the attendants of a person, or oftener the person himself with his attendants (as here). — Οὐκαλέγων...Αντήνωρ. Notice the change of const. from acc. to nom., thus giving more prominence to these two persons. — εἴσατο: cf. ἔσται, v. 134. — δημογέροντες: *elders of the people*, appos. w. the foregoing names. — ἐπὶ...πύλῃσιν: *upon* or *over*, etc., i. e. on the tower (cf. v. 153), beneath and through which the gateway passed, as is still common in the old walled towns of Europe. — γίραι: dat. of cause, *by reason of*, etc. — τετίγεστιν ἐοικότες. The point of the comparison is simply the tone of voice of the *cicādæ*. See L. & S. for an interesting account of the *τέττιξ*. — οἵ τε...ὅπα...ἰεῖσιν: *which...send forth*, etc. — λειριόεσσαν: λειρίσεις (fr. λειρίον, *a lily*, esp. *a white lily*). A striking metaphor. As the lily is to the sight and to the sense of smell, so is the voice of the *τέττιξ* to the ear. Hence, *delicate, charming*. This rendering, however, fails to convey the full meaning of the Greek word, as it leaves out of view the metaphor.

**153–158.** τοῖοι...ἥντ' (= *ἥντο*, fr. *ἥμαι*): lit. *Such then the leaders...sat*, etc., or more freely, *Such then were the leaders...who sat*. — εἶδονθ' = Att. *εἶδον*. — ἥκα (note the breathing, distinguishing it fr. the aor. of *ἥμι*): *softly, in an undertone*. — οὐ νέμεσις, κτέ. (*It is*) *not an occasion of indignation that*, etc., or more freely, *It is not to be wondered at that*, etc. This remark, coming from persons of so great dignity of character, is the most striking testimony to the remarkable beauty of Helen. — τοιῆδ': *τοιὺσδε*, differs from *τοῖος* (vv. 153, 159) as a strengthened form, and also often as denoting something immediately under the eye of the observer. — ἀμφὶ, for. — αἰνῶς (emphat. posit. Cf. the order v. 155). A hyperbole, such as we moderns are addicted to; *fearfully, astonishingly*; w. *ἔοικεν*, *she resembles, is like*. — εἰς ὅπα: *in her countenance, in looks*. So Am. (*in Hinsicht des Antlitzes*), Dünz., Auten., et al.; Passow and Faesi, *beim genanesten Ansehen, on a most exact inspection, at a near view*. I think the first rendering more in keeping with the style of Homer.

**159–165.** καὶ ὡς (note the accent. So Am., F., Koch et al. after οὐδ' and *kal*; Dind., Cr. et al. write ὡς), *even thus*. Cf. I. 116. — πέρ, w. *τοῖη*, intens.; *ἔοῦσα*, concess. — λέποιτο: optat. without *ἄν*, and w. neg. *μή*. Notice this aor. mid. in a pass. sense. So this word is used regularly in Hom.; *may she not be left, or may she not remain hereafter as a sorrow to*, etc. — πάροιθ' w. *ἔμειο*, *before me*. The courtesy of this address will not escape notice. The pictures in the Iliad of social life generally indicate great refinement of manners. — ἕδη: 2 pers. sing. — οὐ τέ μοι: *not at all in my view*. This is said so as to relieve Helen of all embarrassment. ἐφώρμησαν: *ἐφορμάω*.

166–170. ὡς μοι καὶ...ἔξονομήνης (ἔξονομαίνω). Same const. w. ὅφρα λόη; *that you may see...that you may also name to me yonder*, etc. — ὁσ τις δότι, κτέ.: exegetical of τόνδ' ἄνδρα, *who is that*, etc. — ἢ τοι μέν: intens., but also with a concessive force, *True, others are even taller by a head, but*, etc. Such is, I think, the usual rendering; yet Wolf, Cr., and F. render κεφαλῆ, *statura, an Wuchs, in stature, in height*. So also D. — καλόν, γεραρόν, sc. τινά, or ἄνδρα, *(any one) so fine-looking*, etc. — βασιλῆι ἄνδρι: cf. note on *αιπόλοι ἄνδρες*, 2, 474.

171–176. δῖα (note the accent in Hom.): L. & S. δῖος. — αἰδοῖος τέ μοι...δεινός τε: *both reverence of me (or on my part) (because of his noble and amiable character) and feared (because of her consciousness of wrong-doing)*. F. — φίλε ἔκυρέ. Each word with ultima lengthened in scanning. — ὡς ὅφελεν: *O that*. Cf. I. 415; H. 721, b; G. § 251, Note 1. — ἀδεῖν, ἀνδάνω. — τά: *these things*; neut. pl. subj. w. pl. verb. — τό: adv. acc.; *in respect to this, on account of this, wherefore*, = Att. διὰ τοῦτο. — τέτηκα. Note the force of the pf., *have been, or am (until this day) dissolved in tears*.

177–180. δι με: two accs. w. one verb, H. 553; G. § 164. — οὗτος: *this (is)*, etc. Notice regularly in this entire scene ὅδε, τόνδε, in the questions (vv. 166, 167, 192, 226), οὗτος in the answers (vv. 178, 200, 229). — ἀμφότερον...τ'...τ': *at once, both...and*. — ἐμός equals logically ἐμοῦ; hence, κυνώπιδος logically in appos. w. ἐμός, *brother-in-law of me, dog-eyed one*; H. 523, b: G. § 137, Note 1. — ἔσκε: εἰμι. H. 406, D: G. § 129. Dialects. Ionic (iterative); *he was*. — εἴ ποτ' ἔην γε: *if ever he was (O can it be that he ever was!)*; a form of expression referring to departed joy, which in the retrospect appears only as a pleasing dream.

182–184. μοιρηγενές, δλβιόδαιμον: “*child of happy fate, favored of Heaven*.” D. — ἢ, intens.: ἥν νν, illative; *truly, as I now see*. — τοί, dat. w. δεδμήσατο (plupf., 3d. pers., plur. δαμάζω), *were subject to you*. — ἤδη καὶ Φρυγίην: Am., F., Naeg. join καὶ w. Φρυγίην, *Already I have visited the vine-bearing Phrygia also (as well as other lands)*; but Koch and Düntz. join καὶ w. ἤδη. *Already also (on another occasion)*. The former seems preferable. Phrygia in Homer a country east of the Troad.

188–190. ἐλέχθην (λέγω): *was counted, or was chosen*. — ἡματι τῷ ὅτε τε: *on that day when*, etc. — Ἀμαζόνες. For the supposed etymology and meaning, see L. & S. What may have been the origin of this strange myth respecting a race of warlike women it is not easy to determine. — οὐδ' οἱ τόσοι...ὅσοι: *not even these (the Phrygians) were so many as*, etc.

192–194. εἴπ' (= εἰπέ, impv.) ἄγε μοι: *come, name to me, etc.* Usually ἄγε precedes the verb with which it is connected. — ὁσ τις, κτέ.: cf. v. 167. — κεφαλῆ: cf. v. 168; note. If Odysseus was *a head shorter than Agam.*, and Agam. *a head shorter than some other heroes*, then Odysseus

must have been remarkably short. A comparison of the two verses seems to favor the rendering of Wolf, in *stature*, in *height*. — *ἰδέσθαι*, w. *εὐρύτερος*, lit. *broader to look upon*.

195–196. *τεύχεα μέν οἱ...αὐτὸς δέ*: *his arms...but he himself*. The dat. *οἱ* may be viewed by some as possessive. I prefer however to regard it as ethical. So St., who cites from Bernhardy: “This idiom (eth. dat.), which contributes greatly to the liveliness of Grecian speech, continued from the classic authors down to the later poets.” Cf. I, 104, note. — *κτίλος ὡς* (anastrophe): *as a ram*; *ἐπιπωλεῖται*, *walks to and fro among*, or *walks to and fro inspecting*. Cf. διέρχεται, v. 198. The comparison has reference, says Düntz., to the vigilance (Aufmerksamkeit) with which Odys. inspects everything. Not less, I think, to his conspicuous and commanding appearance among the common soldiers, as the beholder from a distance looked upon the army. Vv. 197, 198 amplify and confirm the comparison.

199–204. *ἐκγεγαυῖα*: *ἐκγίγνομαι*. — *οὗτος δ’ αὐ*: distinguished fr. *οὐτός γε* v. 178. In v. 229, *οὗτος δέ*. — *ἐν δῆμῳ Ιθ-*. Notice the meaning of *δῆμος* here. See L. & S., also Auten. — *κρανεῆς περ* (intens. as usual) *ἔοιστης*: *being very rugged*, or *which is very*, etc. — *τήν*, w. *ἀντίον ηὔδα* (*αὐδάω*). — *ὦ γύναι*. The courteous form of address down to the Christian era. Also in N. Test. Cf. John 2, 4, where Jesus addressed his mother.

205, 206. *δεῦρό ποτ’ ἤλυθε*: *came hither once*, i. e. before the actual breaking out of the war. — *σεῦ ἐνεκ’ ἀγγελίης*. Two different interpretations of this clause are strongly insisted on by their respective advocates. (1) *ἀγγελίης* as nom. masc., Lat. *legatus* or *nuntius*, appos. w. *Ὀδυσ-*, *came as a messenger on your account*. Aristarchus and nearly all ancient critics understood it thus. Many eminent modern scholars adopt the same view, e. g. Rost, Doed., Auten., F., Wunder, La Roche, Koch, Seiler, et al. — (2) *ἀγγελίης* as gen. fem., *on an embassy respecting you*. In favor of this is Butt., L. & S., Am., Spitz., Düntz., Naeg., et al. The first view has more authority in its favor, and seems to be gaining ground.

207–211. *ἔξεινισσα*: *received them as guests*; *φίλησα*, *entertained*. So Am., Koch (*nahm gastlich auf...bewirthete*). — *φυήν*: cf. I, 115; 2, 58. — *ἔδαην*: L. & S. ΔΑ'Ω. — *ἔμιχθεν* (= -ησαν) *μίγνυμι*. — *στάντων*, sc. *αὐτῶν*; may be viewed as gen. abs. or as partit. gen. w. *Μεν-* and *Ὀδυσ-*; *while they stood*. — *ὑπείρεχεν* (*ὑπερέχω*)...*ώμους* (acc. of specif.): *with broad shoulders rose above* (Odysseus). — *ἄμφω δ’ ἔζομένω*: *but when both were seated*; nom. of the whole (nom. abs.) followed by a nom. of the part (*Ὀδυσσεύς*) in appos. The remaining part (perh. *Μενέλαος δ’ ἥττον γεραρύς*) was too obvious to need expression. H. 500, b; G. § 137; N. 2. So Am., F., Koch, et al.

212–215. *ὕφαινον*. Notice the expressive metaphor. Lit. *they wave*.

—  $\eta\ kai\dots\eta\ ev$ : the reading of Dind., F., and some others who follow the MSS.; assigns an additional reason for  $\pi\alpha\nu\rho\alpha\ \mu\acute{e}v$ , spoke cursorily *several things, but very clearly, since he was not a wordy or rambling speaker, or also (because) he was younger.* Am., Cr., et al. write  $\epsilon\iota\ kai\dots\eta\ ev$ , although *he was younger*; and hence the fact that he spoke directly to the point was the more surprising. Düntz., Koch, et al. write  $\eta\ kai$ ,  $\kappa\tau\acute{e}\cdot$ , surely also *he was*, etc. Between these three readings and interpretations it is difficult to choose. The second, that of Am. and Cr., seems to me simpler and more readily understood. It should be borne in mind that the so-called *itacism* of the copyists (i. e. the pronouncing of  $\eta$ ,  $\epsilon\iota$ ,  $\omega$ ,  $\nu\iota$ ,  $v$ , and  $\iota$  all alike, as Eng. *e* in *he, we, etc.*) often led to the confounding of these vowels and diphthongs in the MSS. —  $\gamma\acute{e}ne\iota\ \tilde{\nu}\sigma\tau\acute{e}\rho\oslash$ : lit. *later in birth.*  $\gamma\acute{e}ne\iota$  only here in the sense of  $\gamma\acute{e}ne\bar{\eta}$ .

**216–220.**  $\delta\tau\epsilon\ \delta\bar{\eta}$ . Notice the emphatic force of  $\delta\bar{\eta}$ . —  $\sigma\tau\acute{a}\sigma\kappa\epsilon\nu$ ,  $\iota\delta\epsilon\sigma\kappa\epsilon$ ,  $\epsilon\chi\epsilon\sigma\kappa\epsilon\nu$ : iterative ending. G. § 122, 2; H. 410 D; fr.  $\tilde{\nu}\sigma\tau\eta\mu\iota$ ,  $\epsilon\bar{\iota}\delta\bar{o}\nu$ ,  $\epsilon\chi\omega$ ; Attic forms without iterat. end. would be  $\epsilon\sigma\tau\eta$ ,  $\epsilon\bar{\iota}\delta\epsilon$ ,  $\epsilon\chi\epsilon\nu$ . —  $\kappa\alpha\tau\bar{a}\ \chi\theta\bar{o}\nu\bar{o}\bar{s}$ , w. the following, *he used to look downwards, fixing his eyes on the ground.* This attitude was in reality an indication of deep thought; and not, as the causal observer might suppose, of inexperience and stupidity. —  $\sigma\kappa\eta\pi\tau\bar{o}\nu$ , obj. of  $\epsilon\nu\omega\mu\bar{\alpha}$  ( $\nu\omega\mu\bar{\alpha}\omega$ ); also of  $\epsilon\chi\epsilon\sigma\kappa\epsilon\nu$ ; *he did not move*, etc. —  $\phi\acute{a}\iota\eta\varsigma\ \kappa\epsilon$ ,  $\kappa\tau\acute{e}\cdot$ : *you would say that he was some surly fellow.* —  $\ddot{\alpha}\phi\bar{r}\bar{o}\nu\bar{a}\ \tau'$   $\alpha\bar{u}\tau\bar{o}\bar{s}$ : *and even thus a simpleton, and a simpleton at that.* Cf.  $\alpha\bar{u}\tau\bar{o}\bar{s}$ , I, 520; 2, 138.

**221–224.**  $\delta\tau\epsilon\dots\epsilon\bar{\eta}$  ( $\iota\eta\mu\iota$ ). Indefinite frequency of past action. H. 729, b; G. § 233. *But when he sent forth, etc.* Some editt. have here  $\iota\epsilon\iota$  (impf.). —  $\dot{\alpha}\nu\dots\dot{\epsilon}\rho\bar{i}\sigma\sigma\epsilon\iota\epsilon$  ( $\dot{\epsilon}\rho\bar{i}\bar{\zeta}\omega$ ): *would vie with.* — Observe the emphat. posit. of  $\o\bar{u}\dots\beta\bar{r}\bar{o}\tau\bar{o}\bar{s}\ \bar{\alpha}\bar{l}\bar{l}\bar{o}\bar{s}$ : *not another mortal.* —  $\o\bar{u}\ \tau\bar{o}\epsilon\dots\iota\delta\bar{o}\nu\bar{t}\bar{e}\bar{s}$ . *Not then (emphat.), in looking on the outward appearance of Odysseus, were we so much surprised.* That is, in our admiration of his eloquence, we forgot his looks, which at first surprised us. Other modes of rendering this verse have been proposed; but this seems the most satisfactory. At best, however, it is but a lame addition to the foregoing fine description; and is entirely rejected by some critics. The suggestion that it may have been sometimes recited as a substitute for v. 223 seems not improbable. Koch includes it in brackets, and I have done the same.

**227–233.**  $\acute{\alpha}\rho\gamma\acute{e}\iota\omega\bar{\nu}$  w.  $\epsilon\bar{\xi}\bar{o}\bar{\chi}\bar{o}\bar{s}$ : II. 584, g; G. § 174; *towering above the Argives; κεφαλήν, ωμούς*, acc. of specif. —  $\bar{\alpha}\bar{\iota}\bar{\alpha}\bar{s}\dots\pi\bar{\epsilon}\bar{\lambda}\bar{\omega}\bar{\rho}\bar{\iota}\bar{o}\bar{s}$ : *gigantic Ajax.* The son of Telamon. —  $\dot{\epsilon}\bar{\rho}\bar{k}\bar{o}\bar{s}$ : cf. I, 284, where it is spoken of Achilles. —  $\dot{\epsilon}\bar{\tau}\bar{\epsilon}\bar{\rho}\bar{\omega}\bar{\theta}\bar{\epsilon}\bar{\nu}$ , lit. *on the other side from (Ajax)*, meaning either *beyond (him)*, or *opposite to (him)*. The former seems to me more natural; but it is usually understood in the latter sense;  $\epsilon\sigma\tau\eta\kappa\epsilon$ , pres. in meaning, *stands.* —  $\dot{\alpha}\bar{\pi}\bar{\o}\bar{\tau}\bar{\epsilon}\dots\bar{\iota}\bar{\kappa}\bar{\o}\bar{\iota}\bar{\tau}\bar{\o}$ : cf.  $\delta\tau\epsilon\dots\epsilon\bar{\eta}$ , v. 221, note. — *It is worthy of re-*

mark that Helen introduces this mention of Idomeneus, and also what follows, without any question from Priam.

235–238. οὓς κεν ἐν γνοίην...μυθησαίμην: condition omitted.; H. 752; G. § 226, 2; *whom I might well know and whose names* (sing. in the Greek) *I might mention* (sc. if I were questioned). — καὶ τ' οὐνομα is usu. preferred to καὶ τοῦνομα, because τοῦνομα, crasis for τὸ ὄνομα, is extremely rare in Hom.; whereas καὶ τε is quite in keeping with Epic usage. Cf. I, 521. — δοιὰ δ' οὐ, Att. δύο. Emphat. posit. — τώ...μήτηρ: explanatory of αὐτοκασ-, *whom one mother bore together with me*; μοί w. μία = ἡ αὐτή, *eadem mihi* = *eadem quae me.*

239–244. ἦ οὐχ ἐσπέσθην (aor. 3d pers. dual), κτέ. A direct question. *Truly, did they not follow, etc.* οὐχ anticipates an affirmative answer. — ἦ δεύρω μὲν ἔποντο...νῦν αὖτ' οὐκ ἐθέλουσι, κτέ. Another independent and direct question. *Truly, did they follow hither...now again are they not willing, etc.* Some edit., st. ḥ...ἥ, have ḥ...ἥ, others ḥ...ἢ. I have followed F. and Koch. With the last reading (ἢ...ἥ) the sentences are not to be viewed as questions, but as conjectures of Helen. — αἰσχεα...όνείδεα, κτέ.: *the taunts and jeers many (in number) which are heaped on me* (lit. *which are to me*). — τούς: *them*, obj. of κάτεχεν. — ἐν Δακ- αὐθι: *away in Lacedæmon.*

Vv. 245–339.—Priam and the victims for sacrifice arrive at the camp, and the armistice is concluded. Preparation for the single combat.

245–249. Continuance of the story which was broken off at v. 120. — ἀνὰ ἄστυ: *through the city*; in the direction of the Scæan (or Skaian) gate. — θεῶν w. ὄρκια. — κρητῆρα: *a flagon* (in which at ordinary festivals wine and water were mixed), *a mixing-vessel*. — χρύσεια κύπελλα: *golden cups* (from which the libations would be poured and from which at festivals they would drink). Cf. I. 470, 471. The frequent recurrence in Hom. of the epithet golden will create no surprise since the marvellous discoveries of Schliemann in Troy and more recently in Mycēnæ (or Mykēnai). — ὥτρυνεν...ἐπέεσσιν: *and standing by (him) he roused with his words the aged man* (i. e. Priam). We are to understand that the herald Idæus (or Idaios), after passing through the city, arrives at the gate, ascends the tower over it, and there finds Priam seated with the elders and viewing the Grecian army in the plain below.

250–258. ὄρσεο: H. 349 D; G. Appendix, ὄρνυμι. — καλέουσιν, sc. σέ. Note the asyndeton. — ιν'...τάμητε (*τέμνω*): *that you* (Trojans and Achæans) *may*, etc. Cf. vv. 73, 94, 105. — 253 to 255, cf. 136 to 138. — ἔποιτο: optat. without ἀν; *may* (or *let*) *the woman and the treasures follow.*

So also *valouμεν*, *may we the others dwell in*, etc. — **νέονται**: subjunc. with short mode-sign, *let these go*, etc. — 256 to 258: cf. 73 to 75.

**259–263.** **ῥήγησεν**: shuddered (at the thought of the combat in which his son was about to engage). — **ζευγνύμεναι**: *to yoke*. For a cut of the yoke worn by draught-horses, see Auten. sub *ζυγόν*. — **ἄν** = *άνα* w. *ἐβη*: mounted (*his chariot*): *κατά* w. *τείνεν*, drew back (*ὅπλοσσω*) the reins. — **τώ... έχον**: *and these two* (Priam and Antenor) guided, etc. No mention is made of Priam's descent from the tower, nor of the bringing of the horses and chariot from the stables, which were probably near the palace of Priam; but the poet hastens on to the main event in his mind, the impending contest.

**265–270.** **ἔξ ἵππων ἀποβάντες**. We learn from what precedes that they had ascended a chariot; hence, we render here, *descending from their chariot*. The warrior and his charioteer, being elevated and leaning somewhat forward, seemed to project over their horses; thus, their descent from the chariot was often spoken of in this way, *ἔξ ἵππων*. — **ἔστιχόωντο** (*στιχάω*) w. *ἐσ* *μέσον*: *they went into the space between*, etc. — **ἄν** (cf. v. 261), sc. *ὤρυντο*; *rushed up, made haste to rise*, i. e. for the purpose of saluting Priam and Antenor. — **κρητῆρι οἶνον μίσγον**: *they mixed wine in a bowl* (dat. loc.). Comparing this with *σπουδαὶ ἄκρητοι*, 2, 341; 4, 159, we must understand here the wine of the two parties, not wine and water.

**271–274.** **μάχαιραν**: *knife*, broad and short, used chiefly for sacrificial purposes, called also in later times *κοπίς*, or *παραξιφίς*. — **πάρ** (= *παρά*), w. *κουλεόν*: *along by*. — **ξίφεος**: *sword*, straight, two-edged, pointed, and used for fighting. See Auten. *ξίφος*, wood-cut. — **ἀωρτο** (*ἀείρω*): *hung, was suspended*. — **τρίχας** (*θρίξ*). Often used in pl. where we use sing. Is spoken of hair, of wool, and of bristles; here, of wool. — **νεῖμαν** (*νέμω*), sc. *τρίχας*. This act, like the mingling of the wine, signified the participation of all in the sacred ceremony.

**275–280.** **Ἄτρεῦδης**. Notice the fact that Atreides takes the lead in the sacrifice, and offers the prayer. It is worthy of note that the intervention and intercession of a priest was not deemed necessary in the Homeric theology. Notice also the attitude of the suppliant, and the fact that he prays, not to an image, but first of all to an invisible deity. — **μεγάλα**, adv.: lit. *greatly*, i. e. *earnestly*, or perhaps *loudly*. — **Ιδηθεν**: *from Ida*; where he had an altar and sacred enclosure. — **ἥλιος**: vocative. — **καὶ ποταμοί**: *and ye rivers*; is understood to refer particularly to the Trojan river-gods. — **καὶ οἱ...τίνυσθον** (dual): *and ye who punish*; i. e. Hades and Persephōne. — **καμόντας**: L. & S. *κάμνω*, I. 4. — **ὅ τις κε...όμόσσῃ** (*ὅμνυμι*): *whoever shall have*, etc. — **ἔστε**: impv.; note the accent; *be ye*.

**285–290.** **Τρῶας...ἀποδούναι**. **ἀποτινέμεν**: acc. w. infin. to denote an energetic demand; *then may the Trojans, or let the Trojans, etc.* So Am., F., Koch, et al. Cf. 2, 413, note. In v. 322 *δός* is expressed. — **ἵν**

**τιν' ἔοικεν**, sc. ἀποτινέμεν : whatever (or which) it is suitable (to pay). — **ἥ τε...πέληται** : lit. which shall be even among future men ; i. e. which shall be held in remembrance, and referred to as an example of deserved punishment. — **εἰ δ' ἀν...οὐκ ἐθέλωσιν** : but if...shall not consent, etc. Notice here *οὐκ* in a condition ; *οὐκ ἐθέλ-*, viewed as a compound word. Lat. *nolint.* H. 842 ; G. § 219, 3. Cf. *οὐκ εἰώ*, 4, 55. — **αὐτάρ ἐγώ καὶ ἔπειτα** : *I, on the other hand, even after that.* Cf. *αὐτάρ*, I, 133.

**292–297.** **ἥ** : cf. I, 528. — **ἀπὸ...τάμε** (*ἀποτέμνω*) : *he cut open the throats*, etc. — **τούς**, i. e. *ἄρνας*. — **θυμοῦ** : *life*, w. *δενομένους* (*δέομαι*, *to want*, *to be deprived of*). — **μένος** : *force, strength*, obj. of *ἀπὸ...εἰλετο* (*ἀφαιρέω*). — **οἶνον...δεπάεσσιν** is usu. understood thus, *drawing or dipping wine from the bowl* (by means of a pitcher — *πρόχοος* — and then pouring it) *into the cups* (dat. loc.). The pres. particip. (*ἀφυσσόμενοι*) is used because of the continuance and repetition of the act ; drawing from the bowl and pouring into the cups till the cups of all were filled and all had poured out a libation. Yet Doed. renders, *with the cups* (dat. inst.), and does not understand any ellipsis. — **ἔκχεον** (*ἐκ, χέω*) : *they poured (it) out*, i. e. as a libation. — **τίς** : cf. 2, 382.

**299–301.** **ὅππότεροι...πημήνειαν**. The optat. in a dependent clause often w. an optat. of wishing in the principal sentence (here *ῳδε...ρέοι*), and denoting a case purely hypothetical ; *whichever of the two parties may first do harm contrary to the oaths, so may*, etc. — **σφ'** (= *σφί* = *σφίσι*), dat. w. *ρέοι*. — **αὐτῶν καὶ τεκέων**, sc. *ἔγκεφαλος*. — **δαμεῖεν, δαμάζω**.

**302–309.** **πώ** : cf. note 2, 419. — **τοῖσι**, w. *μετὰ...ἔειπεν* : *spoke...among them*. — **Δαρδανίδης** : a descendant of *Dardanus* (of the sixth generation). — **οὐ πω** : *not in any way*. Cf. v. 302, *πώ*. — **ἐν ὁφθαλμοῖσιν** : cf. I, 587. — **Ζεὺς μέν (= μήν) που τό γε οἶδε, κτέ.** : *Zeus no doubt knows this*, etc. — **Θανάτοιο τέλος** : lit. *an end of death*, i. e. *a fatal end*.

**310–317.** **ἐς δίφρον ἄρνας θέτο** : *placed in his chariot the lambs* (sc. the two which he had brought with him from Troy). Why? It was not necessary that the poet should tell those to whom he sang, as they would probably understand at once. It appears, according to the scholia, that the victims slaughtered on the taking and giving of oaths (*τὰ ἐπὶ τοῖς ὅρκοις γιγνόμενα ιερεῖα*) were not consumed at a subsequent banquet, as in the case of an ordinary sacrifice, but were either cast into the sea or buried. Those which Priam took with him would probably therefore be buried. — Vv. 311, 312, cf. vv. 261, 262. — **τῷ...ἄψορροι** : dual w. plur. H. 517. — **πάλλον...ὅππότερος...ἀφειη** (*ἀφίημι*) : *shook...(to determine) which of the two should first cast*, etc.

**322–325.** **τὸν δὸς, κτέ.** : *grant that this one*, etc. — **δόμον...εῖσω** : *within the dwelling of*, etc. Note this expression, which explains the elliptical "Λιδος εῖσω, 6, 284. — **ἱμῖν δ' αὖ, κτέ.**, sc. *δός*. — **ἀψ ύρόων** : *looking*

back, so as to show his impartiality. — Πάριος, gen. w. κλῆρος. — ἐκ, w. δρουσεν.

326–329. οἱ μέν: *these*, i. e. the other warriors of both parties. — οὐδόντο. Up to this time they had probably remained standing. Cf. 134, note. — ὑπποι...τεύχε ἔκειτο. The verb is suited in idea only to the latter subject; an instance of zeugma. — αὐτὰρ δ γ'...δῖος Ἀλ-: correl. w. οἱ μέν, v. 326. — ἀμφ' ὄμοισιν ἐδύσετο (cf. ἀπεβήσετο, I, 428, note); here also the expression is properly used of only a part of the armor. (Cf. the zeugma, v. 327), *put on, about, etc.*

330–333. καλάς, ..ἀραρύλας (*ἀραρίσκω*) agree w. κρημίδας. Observe the minuteness with which the several pieces of armor are described. The attention of the reader is thus arrested for a moment at this point. The importance of the impending contest warranted this delay. For a more accurate idea of the form of the various pieces of armor, see Dic. Antiqu.; also Auten. Dic. — οὗτος καστυγήτοιο Λυκ.: *the breastplate of his brother Lycaon.* He had come to the battle with light armor (v. 17), not expecting this single combat with Menelaus. — ἥρμοσε (*ἀρμόζω*) δ' αὐτῷ: *and it (the breastplate) fitted him.* So Cr., Auten., Naeg., L. & S., et al. Some recent critics, Am., F., et al., take ἥρμοσε here as trans., *and he fitted (it, i. e. the breastplate) to himself.* This would require αὐτῷ (st. αὐτῷ, which they still retain).

334–339. Cf. 2, 45. — σάκος: same const. w. ξίφος, obj. of βάλετο. — ὑππουριν: *with horsehair plume* (D.), adj. w. κυνέην. — παλάμηφιν: G. § 61, Note 3; H. 206 D. — ἀρίρει: cf. ἀραρύλας, v. 331. — ὡς δ' αὕτως: *and thus, in the very same manner.*

Vv. 340–461. — The single combat. Paris rescued by Aphrodite and conveyed to his home in Troy. Helen conducted thither by the same goddess. The interview between Paris and Helen; and a glance at the scene on the plain between the two armies.

340–345. οἱ δέ: emphat. posit. *And they, i. e. the two warriors.* — δύλου w. ἐκάτερθεν, adv. of place; G. § 182, 2; H. 589. -θεν means properly *from*, i. e. (looking forth) *from each crowded army, from each throng.* — V. 341 = v. 266. — στήτην...στέοντε...κοτέοντε. Notice the transition from the plur. (*ἐστιχώντο...δερκόμενοι*) to the dual; *and then the two stood near (each other), etc.*

346–354. πρόσθε: cf. v. 317. — βάλεν...κατ': *struck fair in the midst* (D.). — οὐδ'...χαλκός: *nor did the copper (point of the spear) break it.* All the recent and most critical editors now read χαλκός st. χαλκόν. — οῖ: dat. of interest w. ἀνεγνάμφθη (*ἀναγνάμπτω*). Cf. I, 104, note. — ὥρνυτο (*ὅρνυμι*) χαλκῷ: *started up with, etc.* Cf. Aen. XI. 697, *altior exsurgens.* — δὸς τίσασθαι δ (= ὁς): *grant that I may punish (him) who, etc.* πρό-

*τερος* as in 299. Lat. *prior*. — ἔσογεν (*ἔρδω*, or *ῥέξω*): perf. tense, because the results of the act still continued. Notice two accs. w. this verb. — δῖον 'Αλέξ-: appos. w. the implied obj. of *τίσασθαι*. — δύμαστον (*δαμάζω*): *subdue (him)*, etc. — ῥέξαι w. ἐρρίγησι. — ὁ relates to ξεινοδόκου.

355–360. ἀμπεπαλών (*ἀναπάλλω*): reduplicated 2 aor.; *having poised and drawn back* (Auten.). — ἔγχος: subj. of *ἥλθε* and *ἥρήρειστο* (*ἔρειδω*), *went...and had been pressed*. The plupf. denotes that the act was completed in an instant. — ἀντικρὺ δέ: *and right on*, etc. Connect closely w. the following preposition. — ἔγχος: emphat. posit. Subject of *διάμησε* (*διαμάω*). — ὁ δέ: *and he*, i. e. Paris.

362–368. ἀνασχόμενος (*ἀνέχω*): *raising himself up*, that he might strike with more force. — φάλον, obj. of *πλῆξεν*. The crest extended over the helmet from back to front and was furnished with a socket to receive the plume (Auten.). — ἀμφὶ...αὐτῷ (*φάλῳ*)...διατρυφέν (*διαθρύπτω*), sc. ξίφος: *and around it (the sword) being shivered...fell*, etc. — τριχθά τε καὶ τετραχθά. A frequent idiom. Cf. I, 128. — ὕμωξεν, οἰμώγω. — θεῶν limits οὐ τις...ἄλλος: *σεῖο* w. δλοώτερος. Notice this outburst of anger against Zeus. — ἐφάμην: *I said to myself, I thought*; *τίσασθαι*, *to punish*; aor. infin. (Am., F., Koch) of a future event regarded as certain. Cf. vv. 28, 98. Several of the older edit. read *τίσεσθαι*, fut. — μολ, dat. of interest. Cf. I, 104, note, *to my disadvantage, to my sorrow*. May be omitted in translating. — ἄγη, ἄγνυμι: 2 aor. pass., *has been*, etc. — ἐκ w. *ἥιχθη* (*ἀΐσσω*). — παλάμηψιν: cf. 338, note. As gen. here. — δάμασσα: cf. 352.

369–376. ἐπαίξας (*ἐπὶ*, *ἀΐσσω*), sc. 'Αλεξάνδρῳ. — κόρυθος λάβεν: *he seized (him) by*, etc., gen. of part. — ἐλκε...μετ': *was dragging (him) into the midst of*, etc. — ἐπιστρέψας: L. & S. *ἐπιστρέφω*, “*seemingly intrans.*” Yet Auten. renders it, I think correctly, “*having turned (him) toward (the Achæans).*” — ὑπὸ δειρήν: *which passed under*, “*unter dem Halse hin*” (Am.). Note the force of *ὑπό* w. acc. — ὃς (i. e. *ιμάς*)...τέτατο (*τείνω*), κτέ.: *which, as a fastening of his helmet, extended*, etc. — καὶ νῦ κεν εἵρυστέν τε καὶ...ἥρατο (*αἴρω*)...εἰ μὴ, κτέ., *And now he would have dragged him off and acquired...had not Aphrodite*, etc. Force of this form of cond. sent.? G. § 222; H. 746. — ἄρα: *just then*, Am., F., Koch. — ιμάντα...κταμένοιο (2 aor. mid. as pass. fr. *κτείνω*), lit. *the strap (made) from an ox slain by violence*; “*the strap of tough bull's hide*” (D.); “*the ox-hide band*” (B.). — κεινή = κενή, fr. *κενός*. Not to be confounded w. *κείνη*, fr. *κεῖνος* = *ἐκεῖνος*.

377–382. τήν (i. e. *τρυφάλειαν*), obj. of *ῥύει* and of *ἐπιδινήσας*. — κόμισταν (*κομίζω*). They took it up and bore it away as a trophy, a sign of the partial victory. — αὐτὰρ ὁ: *but he*, Menelaus. — κατακτάμεναι (*κατακτείνω*), aor. act. infin., *to slay* (Paris). — ἔγχει χαλ-. Whether he had come with two lances, as Paris (v. 18), or whether he had recovered the one before

cast, the poet does not inform us. Am. and Koch adopt the former supposition; F. the latter. — **τόν**: i. e. Paris. ἔξηρπαξε (ἔξ, ἀρπάξω). — **καδ δ' εῖσ'**: καθεῖσα (κατά, εῖσα). — **ἐν θαλάμῳ**. Notice the frequency in Hom. of *ἐν* w. dat. after verbs of motion; denoting the state of rest following the motion. — **εὐώδεις κηώεντι**. The former (fr. εὖ, ὄζω) means simply *sweet-scented*; the latter (fr. καίω, *to burn*) suggests the manner of diffusing the perfume. The two words may be rendered, *fragrant with burning incense*. — Observe the power here ascribed to the goddess of snatching him away and of rendering him invisible.

**383 - 389.** **αὐτὴ...ἴε** (Att. ἥει, fr. εἶμι): *she herself, she in person, went, etc.* καλέοντα, fut. — **πύργῳ ἐφ' ὑψηλῷ**: cf. 153. — **χειρὶ**: dat. of means; ἔανον gen. of part. *And with her hand taking (Helen) by, etc.* — **γρητὶ** w. ἔικυῖα (ἔοικα); μίν w. προσ-. Cf. 2, 22. — **εἰροκόμῳ**, appos. w. γρητὶ. — **οἱ...ναιεταώσῃ**: *for her (Helen) while dwelling.* Λακεδαιμονι (without ἐν) dat. of place. — **ἥσκειν** (ἀσκέω): imps. 3d sing.; contracted and w. ν movable. — **μίν**: *her, i. e. the old wool-comber.* φιλέεσκεν, subj. Ἐλένη. — **τῇ**: *this one, the old wool-comber;* μίν (in v. 389): *her, i. e. Helen.* Same arrangement and const. as in v. 386.

**391 - 394.** **κεῖνος...θαλάμῳ**: *yonder (is) he, in his chamber.* — **δινωτοῖσι λέχεστσιν**: dat. of place, *on smoothly turned couch*; δινωτοῖσι is spoken properly of the posts and bars, and denotes the artistic workmanship of the whole; the plur. denotes the parts of which the entire couch was composed. — **κάλλει τε...εἴμασιν**: *glistening both with beauty (i. e. his own personal beauty) and in attire.* — **οὐδέ κε φαίης...ἐλθεῖν...ἔρχεσθαι**: *nor would you say that he had come...but that he was going, etc.; νέον adv. w. λήγοντα, just ceasing from, etc.*

**395 - 402.** **τῇ** (Helen): dat. of interest; θυμὸν...ὅρινεν, *excited emotion in her breast.* — **ἐνόησε**: *recognized, perceived.* To others, except Helen, she was either invisible, or known only as an old woman. — **μέ**, obj. of ἡπεροπεύειν; **ταῦτα**, acc. of specif. — **ἢ πή με προτέρω...ἄξεις**: *Surely! will you lead me farther on somewhere among, etc.* πολίων w. πη, adv. of place. G. § 168; II. 589. — **τοί = σοί**, w. φίλος; ἀνθρώπων w. τίς, *any one of, etc.*

**403 - 412.** **οὕνεκα δὴ...τούνεκα δὴ...παρέστης**: *Because...on this account did you just now...come hither?* Notice the emphatic and lively force of δὴ. — **ἥσο** (ἥμαι)...**ἰοῦσα**: *Go! sit by his side!* (instead of coming hither, δεῦρο). — **ἀπόεικε**: ἀποείκω. — **μηδ'...ὑποστρέψειας**: optat. without ἀν, a wish; *and may you no more return, etc.* — **κείνου**: *that one, contemptuous.* — **εἰς ὅ κε**: *until.* — **ὅ γε** recalls the subj. with emphasis and manifest contempt; *or he, such a man as he (shall make) you, etc.* — **κείνου** again in the same angry and contemptuous vein. — **πορσυνέοντα**: fut., *to make ready and share.* — **μωμήσονται**: *will mock at.* The derision of society seems to have been not less dreaded than now.

**414–420. σχετλίη.** May be read metrically either in two syllables by synizesis, or in three syllables with the first short. — μὴ...μεθείω (μετά, ἵημι): cf. ἐφείω, I, 567; *lest enraged I abandon you.* — τῶς (= οὕτως) ...ώς: so...as, as much as. — ἀπεχθήρω (ἀπεχθαίρω): same const. w. μεθείω, and *lest I hate you*, etc. — νῦν: now, just now. — μητίσομαι: aor. subjunc., short mode-sign, and *lest I plot.* — οἶτον: cogn. acc. w. δληται (δλλυμι). — ἔδεισεν δ' Ἐλένη. To be abandoned and hated by Aphrodite, the goddess of beauty and of love, would be that which a beautiful woman would dread above all things else. — κατασχομένη (κατέχω) = καλυψαμένη ὁθόνησιν, v. 141. — ἦρχε δὲ δαίμων: and the goddess took the lead. Cf. I, 495.

**421–427.** αἱ δ' ὅτ'...ἔκοντο: and when they (the goddess and Helen) reached. — δόμον. The house of Paris was near that of Priam and of Hector on the acropolis, 6, 313 ff. — ἡ δὲ...δῖα γυν-: cf. I, 348. — φιλομμειδῆς (fr. φίλος, and μειδάω written in old Indian and old High German with an initial sibilant; old German *smielen*, Eng. *smile*. Curt. Grundzüge, p. 295): comm. rendered *laughter-loving*; but Crusius proposes *sweetly*, or *gently*, *smiling* (holdlächelnd). — τῇ w. κατέθηκε: θεά, appos. w. Ἀφροδίτη; ἐλοῦσα, φέρουσα, κατέθ-, all have the same obj. δίφρον, *taking, bearing, placed*, — a very circumstantial description. — ἀντί' (= ἀντία) w. gen., *in front of*. — ὅστε πάλιν κλίνασα: *turning back, averting, her eyes.* Cf. Æn. 4, 362, *Talia dicentem...aversa tuetur.* — ήνιπατε: ἐνίπτω.

**428–436. ὡς ᾠφελεσ...όλεσθαι.** Force of this const.? Cf. I, 415, note. *O that you had perished there!* — δαμεῖς: δαμάζω. — κρατερῷ. Note the accent; positive, not comparative, degree. — ἡ μὲν δὴ πρύν γ' εὔχε' (= εὔχεο, εὔχον, fr. εὔχομαι): surely, already formerly you used to boast, — most taunting and scornful language throughout, yet a very truthful and vivid picture of human life, indicating also the freedom and independence of woman in a remarkable degree. — Μενελάου w. φέρτερος εἶναι: that you were braver than, etc. — προκάλεσσαι (πρό, καλέω): imperat. How would this be accented if it were infin.? — μή πως τάχ': *lest in some way quickly*; ὑπ' αὐτοῦ δουρί, *under his spear.* So Am., F., Koch, et al. — δαμῆς: 2 aor. pass. subjunc. δαμάζω.

**438–440. γύναι.** A familiar and entirely respectful mode of address. — θυμόν: partitive appos. w. μέ; or it may be viewed as acc. of specif.; lit. *do not reproach me, my courage;* or *me, in respect to,* etc. — σὺν Ἄθ-: *with*, i. e. *with the aid of Athēna.* — κείνον...έγώ, a very brief expression, sc. νικήσω; αὖτις, *at another time.* — παρὰ γὰρ...καὶ ἡμῖν: *for with us also*, i. e. *on our side.* Observe that Paris — always in Homer a perfect gentleman — does not get angry in his turn, but is self-possessed and conciliatory. — I suggest that vv. 441–448 inclusive be omitted in the class-room. This is one of the very few passages in Homer which the literary taste of the present day rejects. It should be recollected in apology that the poem was probably sung before companies composed exclusively of men.

449-461. ἀνὰ w. acc., *throughout*. Note the frequency of this sense in Homer. — εἰ που ἔσταθρήσειεν (ἐσ, ἀθρέω) : (to see) if he might anywhere espy, etc. — κλειτῶν τέ. The position of τέ joins κλειτῶν w. ἐπικούρων, not w. Τρῶων. Can the student tell why? — οὐ...ἐκεύθανον, εἰ τις ἴδοιτο. A rare const., usually explained as an instance of brachylogy; thus, *for not out of friendship did they conceal him* (nor would they conceal him), if any one should see him. The optat. ἴδοιτο suggests the possibility that some one might yet discover him. — σφίν πᾶσιν ἀπήχθετο (ἀπεχθάνομαι) : *he was hateful to them all.* — κηρὶ μελανῇ, w. ἵσον: *equally with black death.* — φαίνετ' (notice the elision of αι)...Μενελάου, sc. οὖσα: *is plainly on the side of,* etc. — ἀποτινέμεν (= ἀποτίνειν), infin. as imperat. Notice the force of ἀπο-, *do ye pay off, pay in full.* Cf. vv. 286, 287. — ἐπὶ δ' ἡγεον: ἐπαινέω.

## ILIA D IV.

Vv. 1-84. — Council of the gods. Preparations for the breaking of the treaty.

1-6. ἡγορώντο : ἀγοράομαι. — ἐωνοχόει, οἰνοχοέω (*oīnos*, χέω). Notice the double augment. For another form, see 1, 598. — τοι...δειδέχατο (3d pers. plur. plupf.; H. 442 D, 3; G. Appendix, δείκνυμι): *they pledged one another in golden cups.* δεπάεσσιν, manner or inst. The expressions, *golden cups*, *golden pavement*, etc., were no doubt suggested to the poet by what he had actually seen. Cf. 3, 248, note. — παραβλήδην (*παρά*, βάλλω): adv., *with side thrusts* (seitwärts treffend. Am. So also F. as revised by Franke). L. & S., *with a side meaning*, i. e. *maliciously, deceitfully*.

7-19. Ἀλαλκομενῆς: an epithet deprived probably fr. Alalcomenæ, the name of a town in Boeotia where Athena was worshipped; yet with an evident allusion, in this passage ironical, to ἀλαλκεῖν, *to defend*. — ταὶ...καθήμεναι: *these two sitting apart*, i. e. from Menelaus. — τῷ depends on παρ-: *but by the side of this one* (Paris) *on the other hand* (aὐτε); μέμβλωκε, βλώσκω. — φιλομμειδής: cf. 3, 424, note. — ἔξεστάωσεν (sc. αὐτόν) διόμενον: *has rescued (him) when thinking*, etc. — νίκη, sc. ἔστιν: Μενελάου, predicate gen., *victory belongs to*, etc. — φραζώμεθα: H. 720, a; G. § 253; *let us consider*, etc. ἢ...ἢ, *whether...or*, etc. ὅρσομεν, subjunc. = ὅρσωμεν. — εἰ δ' αὖ πως τόδε...ἢ τοι μὲν, κτέ.: *and if again in some way this*, etc., *then indeed*, etc. αὖ often denotes, as here, simply a transition from one thought to another. τόδε points here, as usual, to what follows. — οἰκέοιτο: notice the synizesis of -έοι-; also the omission of ἄν (*κέ* or *κέν*); *then may the city...continue to be inhabited*, etc., *and may Menelaus lead*, etc.

20-29. ἐπέμυξαν (*ἐπιμύξω*): notice the derivation and peculiar force of μύξω. See Lex. — πλησίαι (sc. ἀλλήλαις) ..μεδέσθην: parenthetical. — ἀκέων: usu. adv.; yet it occurs also as adj. Cf. 1, 565. Its meaning is here repeated and emphasized by οὐδέ τι εἰπεν. — "Ἡρῃ": not to be viewed, I think, as dat. for gen.; but as the one in whose case something is true; *but on the part of Hera, (her) breast did not contain*, etc. ἔχαδε, χανδάνω. — Cf. 1, 552, note. — ἀλιον, ἀτέλεστον: pred. adjs. w. πόνον, *to render my labor vain*, etc. — ἴδρῳ (what is the usu. acc.?) same cons. w. πόνον; ὅν depends on ἴδρωσα, as cognate acc. — καρέτην: transition to a direct state-

ment, and my horses have grown weary, etc. — **κακά**: descriptive appos. w. λαόν, combined perhaps w. the idea of ἀγειρούσῃ. (Cf. note on πῆμα, 3, 50): in collecting the people (bringing) ev. ls, etc. — **ἔρδ'**: do it i. e. render my labor vain, etc.). This little word brings out with dramatic effect the temper of Hera. — **πάντες θεοὶ ἄλλοι**: emphatic appos. w. the subj. of ἐπαινέομεν, but we, all the other gods, do not indeed sanction (it). Notice the emphatic position of οὐ; τοι is to be taken here, I think, as an intens. particle.

**30-42.** Cf. I, 517. — **τί**: in what respect, etc., adv. accus. — **σέ** and **κακά** depend on **ῥέζουσιν**. H. 555; G. § 165; inflict on you so many evils; ὁ τ', cf. I, 244, note. — **ῷμόν**: pred. adj. w. Πρίαμον, παιᾶν, Τρῶας. For the agreement, see H. 511, h; G. § 138, note 1; if you, having entered, etc., could devour Priam, etc., alive (lit. raze). — **μὴ...γένηται**: lest this quarrel become, etc.; or, let not this quarrel become, etc. **ἥρισμα**, pred., a cause of strife. (I.) — V. 39, cf. I, 297. — **καὶ ἔγώ**: I also. — **μεμαῶς...ἔθελω**: lit. desiring...wish, i. e. earnestly desire. **πόλιν...τὴν...ὅθι**, lit. a city, that one where; more freely, that city where, etc. — **διατρίβειν, ἔἀσται**: imperat. — **τόν**: demonst. (as usu. in Hom.), that my wrath, or that wrath of mine. Cf. τό, I, 185. — **ἄλλά μ' ἔἀσται**: but let me alone.

**43-49.** **ἔγώ σοι**: notice the juxtaposition of these two words, thus making the contrast more striking; also **σοι**, which in Hom. is always accented; thus more emphatic than the enclitic **τοι**. — **δῶκα** (= **ἔδωκα**): absol., have granted (it, i. e. permission to sack Troy). — **ἐκῶν ἀέκοντι**: the antithesis is made more pointed by the juxtaposition of these words. Cf. **ἔγώ σοι**, note. **ἐκῶν**, unwillingly (opposed to the idea ἀνάγκη by constraint), (yet) with reluctant heart. — **αἱ** relates to **τάων** (v. 46) as anteced.; **πόλης**, incorporated in relat. sent. H. 809; G. § 154; for of (all) the cities of earthly men, which, etc., of these (**τάων**), etc. — **περὶ κῆρι**: around (the) heart, i. e. heartily. — **τιέσκετο** (**τίω** w. iterative ending): was honored. By using the imperf., he speaks as though the destruction of the city were already an accomplished fact. — **ἔυμμελίω** (**εὔμμελίης**, not to be confounded w. **εὐμελής**): bearer of the good lance; or skilful with the lance. — **ἔδεύετο...ἔισης**: cf. I, 468. — **λοιβῆς, κνίσης**: partitive appos. w. **δαιτός**.

**50-61.** Cf. I, 551; also I, 121, 172, 413. — **διαπέρσαι**: infin. as imperative, these destroy, when they shall, etc. — **περὶ κῆρι**: cf. v. 46. — **τάων** depends on **πρόσθε**. Notice the asyndeton of this verse, indicating the emotion of Hera. — **οὐδὲ μεγαίρω** (akin to **μέγας**): nor do I account (them) too great (a sacrifice); nor do I grudge (them). — **διαπέρσαι**, sc. **σέ** as subj., **τάς** as obj., and do not consent that you destroy them. — **φθονέουσα**: the means. H. 789; G. § 277, 2. I do not accomplish (anything) by grudging (them). — **καὶ ἔμὸν πόνον**: my labor also. The labor of Hera, as well as that of Zeus, should be allowed to have a successful termination. **Θέμεναι...**

οὐκ ἀτέλεστον, *to render...not unfinished, not fruitless.* — γένος, sc. ἔστι: ἐνθεν ὅθεν, lit. whence; freely rendered, *my descent is the same as thine.* — πρεσβυτάτην.. ἀμφότερον (cf. 3, 179), κτέ.: *most venerable, in two respects, both in birth, and because, etc.*

**62–69.** ὑποείξομεν: subjunc., *let us, etc.* — θᾶσσον: *very quickly.* — ἐπιτεῖλαι: infin. as imperat., *charge.* How would the imperat. be accented? H. 367, R. e; G. § 26. — ἐλθεῖν, πειρᾶν, depend on ἐπιτεῖλαι. — ως κε: notice here κε after ως in a final clause. H. 739, 741; G. § 216, note 2. — ὑπὲρ ὄρκια: cf. 3, 299. — δηλήσασθαι (δηλέω, not to be confounded w. δηλῶ), depends on ἄρξωσι, takes Ἀχαιούς as obj. — The address of Hera is conciliatory and persuasive. Zeus could not gracefully do otherwise, if he had desired, than yield to such words. — αὐτίκα: notice the asyndeton, making the narrative more lively.

**70–84.** ἐλθέ: notice the accent. H. 366, b; G. § 26, Note, 3 (2). — πειρᾶν: here used as imperat. — πάρος μεμανῖαν: *previously desiring (it), i. e. to go on this errand.* Cf. v. 20 ff. — ἵκε (ἴημι): *sent (her) like a star, etc.; τέρας, appos. w. ἀστέρα; λαμπρὸν τοῦ, κτέ., a bright (star), from which, etc.* In translating, follow here *the order* in which the idea is presented by Hom., as nearly as the English idiom will admit of it; thus, the thought contained in λαμπρὸν (which qualifies ἀστέρα) should stand just before the expression for τοῦ...ἴενται. This same principle—to conform the order in the translation to that of the original, as nearly as the different idioms of the two languages will admit of it—is often important. — ἀπό, separated fr. ίενται by tmesis: takes the gen. τοῦ, as a prep. in compos. Considered as a simple prep., following τοῦ, it would suffer anastrophe. H. 102 D, b; G. § 23, 2. — τῷ, i. e. ἀστέρι. — κὰδ ἔθορε, καταθρώσκω. — ώδε, κτέ.: cf. 2, 271, note. — Ἡ...ἢ: *Truly...or, etc.* Notice the different accent of these particles. — ἀνθρώπων depends on ταμίης πολέμου as a single idea (F.); *arbiter of war to men* (lit. *men's war-arbiter*).

Vv. 85–147. — Athena incites Pandarus to wound Menelaus, thus breaking the treaty.

**85–92.** Notice the dif. between ως (accented, == οὕτως), denoting what precedes; and ώδε (v. 81), denoting what follows. — ή δέ: *but she, i. e. Athena.* — Πάνδαρον ἀντίθεον: 2, 827. Πάνδαρος, φ καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν. — διζημένη agrees w. ή. — εὑρε: explanatory of what precedes, hence the asyndeton. — οἱ οἱ: notice the dif. in form; *who followed him, etc.* — ἀγχοῦ, i. e. *near to Pandarus.*

**93–103.** τλαίης κεν, κτέ.: contains the explanation and the answer to the foregoing question and wish; cf. 3; 52, 53; *would you yield, etc.; then would you dare, etc.* ἐπιπροέμεν, fr. ἐπι, πρό, ἔμεν == εἶναι fr. ίημι. — πᾶσι...Τρώασσι: *on the part of all, etc., or from all, etc.; ἄροιο, αἴρω.* — ἐκ πάν-

**των** : above all. βασιλῆι, same const. w. πᾶσι. — **τοῦ...πάρ'...φέροι** : from him, I say (δή), you would receive, etc. τοῦ depends on πάρ' (thus written by Dind., Düntz., Spitz., F., and Koch (by anastrophe). Yet Cr., St., Doed., Am., and some others write παρ'). — **αἱ κεν ιδῃ** : if he shall see, etc., protasis: κεν...φέροι (v. 97), apod. Mixed form. H. 750; G. § 227. — **πυρῆς** depends on ἐπὶ in compos., having gone upon, having ascended. Cf. 2, 234. — **όιστευσον Μενελάου** : H. 574 c; G. § 171. — **εὔχεο...ρέξειν** : now ...that you will sacrifice, etc. νοστήσας agrees w. subj. of ρέξειν. Why nom. ? H. 775; G. § 136, note 2.

**104-111.** **τῷ...ἄφρονι** : H. 597; G. § 184, 3; the mind of him foolish one, his foolish mind. — **ἐσύλα** (*συλάω*) : is generally understood in the sense, he took out (from the case or covering). Some, however, as Düntz., St., F. in the edit. revised by Franke, render it, snatched from his shoulder (*riss von der Schulter ab*). — **αἰγός**, gen. of material : his well polished bow, made of (the horns of), etc. — **ὅν ῥα...τυχήσας...δεδεγμένος...βεβλίκει, κτέ.** : which...having hit...having awaited...had smitten, etc. — **ὑπὸ στέρνοιο** : beneath the breast, indicating that the goat, as he came forth from a rock (*πέτρης ἐκβαίνοντα*), was somewhere above the archer, so that the arrow was aimed upward. — **ὁ δέ**, i. e. the goat. — **ἥραρε** (*ἀραρίσκω*) : fitted them together. — **χρυσέην...κορώνην** : placed upon (it) a golden hook (or ring), in which to fasten the bow-string.

**112-126.** **εὖ κατέθηκε** : he (Pandarus) laid it carefully down, after having stretched (the bow), (while he took his quiver, and selected an arrow, v. 116). — **ποτὶ...ἀγκλίνας** (*ἀνακλίνω*) : having braced (it), having made (it) lean on the ground (that he might have a convenient position in stretching the bow). — **πρόσθεν**, sc. αὐτοῦ, before (him). — **μὴ πρὶν...πρὶν βλῆσθαι** : lest, etc....before Menelaus...was hit. Notice the repetition of πρὶν (cf. 1, 98; translate only the latter; also the infin. after πρὶν. H. 769; G. § 274. — **βλῆσθαι, βάλλω**. — **σύλα, συλάω**. — **μελαινέων** : H. 128 D, b; G. § 39. Gen. Plur. — **ἔρμα** : L. & S. II.; appos. w. ἵν. — **ὁμοῦ** : at the same time; the drawing of the bow and the grasping of the end of the arrow and of the bow-string took place at the same instant. — **γλυφίδας** : usu. explained as “the notch of the arrow which fits on the string.” F., Koch, Ebel., with more probability say, the grooves or notches, made lengthwise at the end of the arrow for receiving the feathers or wings, and cite in confirmation *τόξων πτερωτὰς γλυφίδας*. Eurip. Orest. 268. Cf. Herod. 8, 128. — **νεῦρα βόεια** : the ox-hide bow-string = νευρήν in the next verse. — **σίδηρον** : the iron-point of the arrow. — **λίγε...ταχεῖν** : cited by Quintilian, I, 15, as an instance of onomatopœia. **βιός** : notice the accent, distinguishing it from βίος.

**127-140.** **σέθεν** (= σοῦ), depends on λελάθοντο. — **πρώτη...ἀγελείη**, i. e. Athena. The same goddess who had moved Pandarus to discharge the arrow, now especially, first of all (πρώτη) protected Menelaus, her object

being to renew the hostilities, and thus prevent the return of the Greeks. — **πρόσθε στᾶσα**: cf. v. 54. — **τόσον...ώς ὅτε**: just as when; lit. so much as when. *ἔεργεν, kept it* (the arrow) off. — **ὅθ' (= ὅτε)...λέξεται**, sc. πᾶς. — **αὐτή**, i. e. 'Αθήνη. — **αὗτε** denotes here, as often, not repetition, but transition. See Lex. — **ἴθυνεν ὅθι**: guided (*it to the point*) where. — **σύνεχον**: intrans., came together. Cr. — **ἵγντετο**: Lex. ἀντομαι. — **ἐν ζωστῇρι ἀρηρότι** (*ἀραρίσκω*): in the snug-fitting girdle. Notice *ἐν* w. dat. after verb of motion. — **μίτρης θ'**: and through the belt; worn just above the hips, below the breastplate; made of bronze, lined with wool; or perh. lined with leather and stuffed with wool. It must have been a broad band, extending up beneath the breastplate, so that the arrow should pass through, first the girdle, then the breastplate, then the belt, before it reached the body. — **ἔρκος** w. gen. Cf. I, 285, note. — **ἔρυτο**: Lex. ἔρύω, Mid. — **διαπρό**: both parts have their force; *πρό, forward; διά, through*; i. e. *on through, καὶ τῆς, even this*, i. e. *μίτρης; εἰσατο* (*εἰμι*) *it*, i. e. the arrow, *passed*. — **ἀκρότατον**: adj. w. *χρόα, the flesh on the surface*. — **ἐπέγραψε** (*ἐπί, γράφω*). Note the meaning of *γράφω* in Hom.). — **ἔρρεεν, ῥέω**.

**I4I—I47.** **τίς τε**: cf. note 3, 33. — **μήνη**: (*μιαίνω*); const.? cf. 2, 147. — **παρήιον εἶναι ἐππον**, pred. of *ἔλέφαντα*. — **πολέες** (*πολύς*): dif. how in meaning fr. *πόλεες*? — **ἡρήσαντο** (*ἀράομαι*): gnomic aor. H. 707; G. § 205, 2. — **ἀμφότερον**: cf. 3, 179, *two things at once, both a decoration...and, etc.* — **τοῖοι**: *in such a manner, thus*: *μιάνθη, were stained*; notice the form; 3d pers., plur. = *μιανθεν* (ending lengthened metri gratia). So Am., F., Koch. — **ὑπένερθεν**: deriv.? *ὑπό, ἐνερ* (see Lex. *ἐνεροι*), *θε(v)*; *beneath from* (the parts just mentioned), or simply *beneath*. Cf. *ὑπερθεν*, 2, 218.

Vv. 148—219.—Agamemnon's anxiety for Menelaus; and the physician Machaon.

**I51—I62.** **νεῦρον**: *the cord* (which bound the arrow-head to the shaft). In 122, spoken of the bow-string. — **ἔέντας**: join in idea w. *νεῦρον*, as well as *ὅγκους*. — **θυμὸς...ἀγέρθη** (*ἀγείρω*): courage returned (lit. was collected). Notice the omission of all connectives in this verse, imparting to it animation. — **τοῖς...μετέφη**: spoke among them, i. e. those who stood round about. — **χειρός**: for the const. cf. *κόμης*, I, 197, note. — **Θάνατον**: definitive appos. w. *ὅρκια, oaths* (which have proved) death to thee. — **οἶον**, sc. *σέ*: notice the breathing. Dif. how in meaning fr. *οἶον?* having placed thee alone, etc. — **ώς** (followed by *σέ*, enclit., hence written *ώς*): since, cf. I, 276. Düntz., with less reason, understands *ώς* as exclamatory, *how (shamefully) did the Trojans, etc.* — **ἄλιον**: see Lex. *ἄλιος* (B), *by no means vain is, etc.* — V. 159, cf. 2, 341. — **εἴ περ γάρ τε...τε**: cf. note on *τέ*, I, 81, 82. — **ἐτέλεσσεν, ἐκτελεῖ** (fut.), sc. *ὅρκια* or *σπουδάς, ἀπέτισαν*. *For if the Olympian did not even at once vindicate (the solemn covenant), he will vindicate (it)*

thoroughly (*ἐκ*) even at a late day, and they (the violators of the covenant) atoned for their crime with a great penalty, with, etc. The aor. ἀπέτισαν denotes the certainty of the future event. Some understand the sentence as a general truth, and the aorists as gnomic.

163–175. Cf. 6, 447 ff. — ὅτ' ἂν ποτ' ὁλώλη (*ὅλλυμι*): when sacred Troy shall at length (*ποτέ*) perish. — ἐνμελίω: cf. v. 47. — Ζεὺς...ἐπιστείησιν (*ἐπισείω*): same const. continued, sc. ὅτ' ἂν, and when Zeus...shall himself shake, etc. πᾶσι qualifies *σφί*; ἀπάτης, also σέθεν, gen. of cause. — αἱ κεθώνης (*θυήσκω*) ...ἀναπλήσης (*ἀναπιμπλημι*): if you die, and fill up, etc. — καὶ κεν...ἰκοίμην. Note the change to the optat. w. ἂν, denoting not so much probability as mere possibility: and I should (in that event) arrive, etc. — V. 173, cf. 2, 160. — ὀστέα, obj. of *πύσει* (*πύθω*).

176–187. καὶ κε...ἐρέει: cf. note 1, 175; κέ w. f. indic. — αἴθ', κτέ., a wish: would that Agam. might thus, etc. — ἀλιον, adv., in vain. — καὶ δή: notice the enlivening force of δή, “calling attention to an unquestioned fact.” Düntz., “marking the idea as immediately present to the mind.” H. 851; and in fact has gone, etc. — κεινῆσιν: κεινός = κενός (distinguish fr. κεῖνος = ἔκεῖνος): with empty, etc. — χάνοι (*χάσκω*): optat. without ἂν, denoting a wish, then would that, etc.; or, then may the wide earth yawn for me! — μηδέ τι πω: τι (followed by πώ, enclit., hence written τι) indef. in any respect, at all: πώ perh. = πώς. Cf. 1, 108, note; 2, 419; 3, 302. δειδίσσεο, trans. (In 2, 190, intrans.): nor alarm at all in any way the people, etc. — πάγη, πήγνυμι. — πάροιθεν...ὑπένερθεν: on the outside,...underneath; ειρύσατο, cf. ἔρυτο, v. 138, note. — ζῶμα: properly the band at the bottom of the breastplate, but sometimes by meton. for the breastplate itself; so here. Cf. v. 136 w. this passage. — χαλκῆes ἄνδρες: braziers. Cf. note on αἰπόλοι ἄνδρες, 2, 474.

189–205. αἱ γὰρ...εἴη: cf. note 2, 371. — φίλος: note this form as voc., also the order of the clause. — ἐπιμάσσομαι: Lex. ἐπιμαίομαι, II. — παύσησι (*παύω*): which shall relieve (you) from, etc. — φῶτα...νιόν: descriptive appos.; perh. equivalent to, the noble son of, etc. — τῷ μὲν κλέος: a glory to him (the archer): κλέος and πένθος are epexegetical of the clause ὅν...ἔβαλεν. — βῆ δ' ιέναι: cf. βῆ δὲ θέειν, 2, 183. — Τρίκης: written either w. one κ, or w. two, as the metre requires. — “Ορσ” (i. e. “Ορσο”), imperat. 2 aor. mid. fr. ὅρνυμι. — ἵδης: that you may see. Some editt. have ἵδη, 2d pers. sing., mid. cf. 1, 203; 3, 163. In v. 195, ἵδη is 3d pers. sing., act., that he may see.

211–218. βάν = ἔβησαν: they (i. e. Machāon and the herald), started to go among the throng, through the wide army, etc. — ἀγηγέραθ' (= -ατο = -ντο, pluperf. 3d plur.); ἀγείρω. — ὅσσοι ἀριστοι: as many as (were) bravest, = all the bravest. — ὁ δέ, i. e. Menelaus. — ἀρηρότος: cf. ἀρηρότι, v. 134. — τοῦ (sc. διστοῦ) may be viewed as gen. abs. w. ἐξελ-, or as gen.

w. ὅγκοι, *the sharp barbs of this while drawn out*, etc. — ἄγεν = ἀγησαν, fr. ἀγνυμι. — Am. and F. join πάλιν w. ἄγεν, *were broken back*; Düntz., Cr., and Koch., w. ἔξελ-. The former seems to me better. — οὗ (enclit.), dat. of interest, *loosed for him*. — V. 216, cf. v. 187. — ἐμπεσε, ἐμπίπτω. — ἐκμυζήσας (ἐκμυζάω): *having sucked out*, probably having applied his mouth to the wound; interesting as showing the customs of the time. — ἐπὶ... πάσσε: *sprinkled upon (it)*, etc. φάρμακα, obj. both of εἰδώς and of πάσσε. — οὗ (throws back its accent on τά, receives the accent of ποτέ; hence written οὗ); ethical dat. closely joined w. πατρί, Am., F.: dat. of possessor, Cr.: dat. of interest, Düntz. It may be rendered, *to his father*. — φίλα φρονέων: *thinking friendly things, being kindly disposed*. Cf. ἐνφρονέων, I, 73. Who was Chiron? See Clas. Dic.

Vv. 220–421. — The battle begun again. Agamemnon moves to and fro among the ranks exhorting the leaders.

**220–233.** ἀμφεπένοντο: ἀμφιπένομαι. — "Οφρα ..τόφρα: *while...meanwhile*. Notice δέ after τόφρα, connecting a subordinate and principal sentence. Lex. δέ, 4. Not rendered into English in such a connection. — ἐπὶ, join w. ἥλυθον, *advanced*. — οἱ δ' αὐτὶς: *but these on the other hand*, i. e. οἱ Ἀχαιοί. — οὐκ ἂν ἴδοις: *poten. optat., then would you not see*, etc. — ἔασε: *he left*. — ἀπάνευθ' ἔχε: *held aside* (i. e. from the ranks); φυσιώντας (φυσιάω); "*champing*," Derby; "*panting*," Bryant; "*snorting*," Cowper; i. e. from impatience at being held still. — τῷ...ἐπέτελλε: *very earnestly* (μάλα πολλά, cf. I, 35), charged him (Eurymedon). — παρισχέμεν: *to hold them* (the horses and chariot) *near*. — μίν, direct obj. of λάβῃ; γνῖα, acc. of specif. or partit. appos. — πολέας (notice the accent) depends on διά, which does not suffer anastrophe. κοιρανέοντα agrees w. μίν, *while passing to and fro, as commander, throughout the many (people)*. — ὁ πεζὸς ἔών: *he being on foot*; ἐπεπωλεῖτο (ἐπιπωλέομαι), hence the word ἐπιπώλησις, in the title of this book. — Vv. 232, 233, cf. 2, 188–9.

**234–246.** μή πώ τι: *do not in any way at all*, etc., cf. v. 184, μηδέ τί πώ, N. μεθίετε, Lex. μεθίημι, II. — V. 235. Notice the sentiment, *for not to the false will, etc.* — ὑπὲρ...δηλήσαντο: cf. vv. 67, 72. — τῶν...αὐτῶν: *of these themselves, these alone, limits χρύα*; understood w. ἀλόχους and τέκνα, *their wives, etc.* — οὔστινας...ἴδοι: hypothet. relat. sent.; past uncertainty. Cf. 232, οὐς...ἴδοι. — μεθιέντας...πολέμοιο: cf. μεθίετε...ἀλκῆς, v. 234. — Ιόμωροι: "*wretched*," D.; "*who with arrows only fight*," B.; "*dead marks for archers*," Cowper; some, on the other hand, think it a respectful epithet. It is a word of very doubtful meaning. See Lex. — ἔστητε, Att. ἔστατε. — τεθηπότες: Lex. τέθηπα. — ἔκαμον: gnomic aor., *are weary*. — πολέος: notice the accent, distinguishing it fr. πόλεος, or πόλεως. — πεδίοιο: const.? H. 590, a; G. § 170. — τὶς (receives the accent of σφι, hence

written *tis*), join w. ἀλκή, *any strength*. — ὡς (accented = οὕτως), *thus, so*. — ἔστητε...μάχεσθε: indic. or imperat. in form, but indic. here in sense.

247–256. ή...ἔλθέμεν: *Are you indeed waiting for the Trojans to come, etc. — σχεδὸν...ἔνθα τε: near, where. Notice the use of τέ. — εἰρύαται: -atai for -νται; are drawn up. — ὑπέρσχη, ὑπερέχω. — ὕμμιν (ὑμῖν): dat. of interest; for your protection. — ἐπὶ Κρήτεσσι: notice here ἐπὶ w. dat. after a verb of motion. Wherein is the const. unusual? H. 618. What is the force of the const. ? while going throughout, etc., he came to the Cretans (and halted). H. 618, a; Cf. 273. — συν...ἀλκίν. “Of courage stubborn as the forest boar,” D.; “like a wild boar in strength,” B. — οἱ: dat. of interest w. ὥτρυνε. — μειλιχίοισιν: cf. κερτομοισιν, I, 539, note.*

257–264. περί, separated fr. τίω by tmesis. Δανᾶῶν limits σέ: especially do I honor thee of (or among) the, etc. Some, however, make Δανᾶῶν depend on περί. — δαΐθ', δαιτή. — ὅτε πέρ ΤΕ: whenever; πέρ, intens. (just, precisely when); τέ, Epic use. — κέρωνται (κεράννυμι): subjunc. pres. mid.; notice the peculiar accent. H. 439 D, I; 401, k; G. § 127, note 2. Notice also the omission of ἄν in this clause. (Cf. εἴπερ...πίνωσιν, v. 261). H. 757 and 759; G. § 223, note 2: when they have mingled (for themselves), etc. — πλεῖον (not comparative), fr. πλεῖος = πλέος. — ὥσπερ ἐμοί, elliptical, as mine for me. — πιέειν (πίνω): infin. denoting purpose. H. 765; G. § 265; depends on ἔστηκε, to drink, when the appetite prompts. — ὅρσεν = ὅρσεο = ὅρσου (ὅρνυμι), haste to the battle, such as, etc. — πάρος w. pres. tense, cf. I, 553.

266–282. μέν = μήν. — ὑπέστην (ὑφίστημι) καὶ κατένευσα: I promised and confirmed with a nod. Cf. I, 514. — σὺν...ἔχεναν (συγχέω): lit. poured together, i. e. violated, broke. — παρώχετο, παροίχομαι: κῆρ, acc. of specif.; notice the accent: not to be confounded w. κῆρ. — V. 573, cf. v. 251. — κορυσσέσθην (κορύσσω): here, the putting on of the helmet denotes by meton. the whole process of arming for battle; above v. 252, the putting on of the breastplate denotes the same idea; and these two were arming themselves, etc. — ὡς δ' ὅτε:: cf. 3, 33. — εἶδεν: beholds; gnomic aor. Cf. φύγον, 3, 4, note. So also ῥίγησεν and ἥλασε, v. 279. — τῷ...ἔόντι: and to him (i. e. the goat-herd) being afar off. — μελάντερον: compar. used absolutely; it appears exceedingly black; ἵόν (εἷμι), advancing. — τοῖαι...πυκιναὶ...φάλαγγες: such (i. e. so dark) the dense phalanxes, etc. — κυάνεαι...πεφρικυῖαι (φρίσσω): dark, bristling with, etc.

286–302. σφῶι: obj. of κελεύω, and understood w. ὥτρυνέμεν (infin.). — αὐτώ, sc. ὑμεῖς, subj. of ἀνώγετον, you yourselves rouse, etc. — V. 288 ff., cf. 2, 371 ff. — τούς, i. e. the two Ajaxes: αὐτοῦ, adv. there. — λιγὺν...ἀγορηττίν: cf. I, 248. — οὓς (ος, ἦ, ὅν, possess. pron.: not the relat. ος, ἦ, ὅ): his, Lat. suos. — στῆσεν: what are the trans. and what the intrans. tenses

of ἵστημι? H. 416, 1. — ἔμεν (= εἶναι): infin. denoting purpose; *in the van, he placed the horsemen, etc., and in the rear, the footmen...to be, etc.* κακοὺς δέ, but the cowards, etc. The rhetoricians afterwards taught that the arguments in a discourse should be arranged, like the forces of Nestor for battle, with the weakest in the middle. — σφούσ, their; cf. οὓς, v. 294. — ἔχέμεν (infin.), to hold, restrain. — μηδὲ...όμιλω: *and not in the tumult of battle, to be thrown into disorder.*

303–316. Μηδέ τις: *nor let any one, etc.*; a transition to the *oratio recta*. — ἡνορέηθι: w. Epic suffix -θι. — οἶος: observe the breathing. — μεμάτω: Lex. ΜΑΩ. — ἀλαπαδνότεροι, κτέ.: *for (in either case) you will be more easily overcome.* — ὃς δέ κε, κτέ.: *but whatever man, from his own chariot (in its proper place in the ranks) may reach the chariot of another (an enemy), let this one lunge with his spear.* Such is the interpretation of this vexed sentence, preferred by F., Düntz., Cr., Koeppen, Wolf, and others. — ἐπειὴ...φέρτερον, sc. ἔστι, or ἔσται, since it will be, etc. — καὶ οἱ πρότεροι: *those of a former day also.* Homer cannot lose sight of this characteristic of old men, in describing Nestor, cf. I, 260 ff. — εὖ εἰδώς: used adjectively, *well skilled in*, w. gen. πολέμων; as verb, *to know*, usu. w. acc. — εἴθε denotes a wish w. the optat. ἐποιτο and εἴη, *would that, etc.*; ὡς θυμός, sc. ἔστι, ... ως τοι, *as there is courage...so, etc.* — γούναθ' ἐποιτο: *your knees might follow, might hold out.* “The weakness of age exhibits itself especially in the knees. Cf. Horace, Epode 13, 4, *dum virent genua.*” Cr. τις ἄλλος, subj. of ὄφελεν; σύ, sc. ὄφελες. See Lex. ὄφελω, 2. αἴθε, εἴθε, or ως w. 2d aor. indic. in wishes that cannot be realized, *O that some other one of men had this (old age), and that you shared with, etc.*

318–325. μάλα μέν (= μήν) κεν, κτέ.: *surely I could wish, myself also, to be (ἔμεν) so as when, etc.* Notice the dif. between ως, demonst. *so, i. e. so strong, and ως (proclit.), relat. as.* — With the sentiment of v. 320, compare the words of Maharbal to Hannibal after the battle of Cannae, *non omnia nimirum eidem dii dedere.* Liv. 22, 51. — ἔα (= Att. ἦν), II. 406 D; G. § 129, 1, Note. — ὀπάζει: *presses on me.* — καὶ ως (perispomenon after οὐδ' and καὶ). So Am., Düntz., F., Koch, et al. Others write καὶ ως), even thus. — γέρας (distinguish fr. γῆρας): predicate; *for this (τό) is the prerogative of, etc.* — αἰχμάς, acc. of kindred formation w. αἰχυάσσονται. II. 547, a. — οἵπερ...γεγάσι (γίγνομαι): *who are more capable of bearing arms than I.*

326–335. Cf. v. 272. — εὔρ' (= εὖρε, fr. εὐρίσκω): notice the asyndeton. — Πετεῶ: nom. Πετεώς; gen. Πετεῶ (Att. 2 declens.), original ending. — ἀμφὶ δ', sc. ἥσαν, and *round about were*, etc. — ἀντῆς: *of the battle-cry (distinguish carefully from αὐτῆς).* — πὰρ δὲ...ἀμφὶ ..ἔστασαν: *and near (him) round about stood, etc.* Distinguish ἔστασαν, ἴστασαν, and ἔστησαν (as 1st and as 2d aor.). H. 416, 1; G. §§ 126, 130. — σφίν: dat. of in-

terest in looser relations. *For not yet on their part, or so far as related to them (i. e. Odysseus and Menestheus) did their people hear, etc.* — οἱ δέ: Odysseus and Menestheus. — ὅππότε: (till the time) when. — πύργος: lit. a tower, or, as we say in military language, a column. — Τρώων is to be joined both w. ἐπελθὼν and w. ὥρμήσειε, advancing towards the Trojans should rush upon (them). — ἄρξειαν: and they ('Αχαιοί) should begin.

**339–348.** κεκασμένε: Lex. καίνυμαι, II. Odysseus is designated by this verse with sufficient distinctness without mentioning his name. — ἀφέστατε (ἀπό, ἔστατε), addressed to both heroes; yet Odysseus, as the more eminent of the two, is no doubt chiefly meant, and hence he alone replies, v. 349 ff. — σφῶν: emphasized by μέν = μήν; *you especially does it become, being, etc.* ἔντας, same peculiarity of const. as ἔόντα, I, 541, N. — ἔσταμεν (distinguished by the accent from the indic. 1st pers. plur. ἔσταμεν): infin. = Att. ἔστάναι, *to stand, i. e. to stand your ground, to stand firmly.* — πρώτω... ἔμειο: *for ye two first hear from me of a banquet also;* ἔμειο gen. of pers., and δαιτός gen. of thing, both depend on ἀκούαξεσθον. So it is usually explained; but Düntz. understands ἔμειο as limiting δαιτός, *my banquet.* — 'Αχαιοί: appos. w. subj. of ἐφοπ-, *we Achaeans.* — κρέα and κύπελλα, sc. ἔστι: φίλα, pred.; ἔδμεναι (fr. ἔδω = Att. ἔσθιω) and πινέμεναι depend on φίλα: *roasted meats are pleasant to eat, and cups of honey-sweet wine, to drink, etc.* Cf. τὰ κακὰ φίλα, I, 107. — χ' before an aspirated vowel for κέ; ὥρωτε, optat., *you would gladly see (it), even if, etc.* — ὑμεῖων, Att. ὑμῶν.

**350–357.** ἔρκος (see Lex.): partitive appos. w. σέ; lit. *what manner of saying has escaped thee, the fence of thy teeth!* — μεθιέμεν (Att. μεθιέναι), sc. ἔμε or ἡμᾶς, *that I withdraw from battle, or shrink from battle.* — 'Αχαιοί, appos. with the subj. of ἔγειρομεν: *whenever we Achaeans, etc.* — καλ...μεμῆλη (Lex. μέλω, III. 2): a biting sarcasm; and if these things concern thee. — πατέρα, obj. of ὅψεαι. — γνῶ (Att. ἔγνω), w. gen., a rare const.: lit. *when he knew (him) being angry; i. e. when he knew he was angry.* — πάλιν...μῦθον: *and he took back (πάλιν λάζετο) his word, i. e. the word above spoken, which had given offence to Odysseus.* This clause, in connection with προσέφη would more naturally have been in the participial form; *addressed him...retracting his word.*

**360–379.** θυμὸς...οἶδε: *your mind knows pleasing counsels; ηπιος, pleasing, good, cunning; opp. to νίπτιος.* — ἄτ' ἔγώ περ, sc. φρονέω: *which I think; notice the intens. force of πέρ w. ἔγώ.* — θεῖεν: optat. without ἀν, expressing a wish; *may the gods make, etc.* — V. 364, cf. v. 292. — Καπανήιος, adj. w. νίβς, lit. Capaneian son = son of Capaneus. — γεφύρας: Lex. γέφυρα, II. — μάχεσθαι depends, like πτωσκαζέμεν, on φίλον: *not to Tydeus at least was it agreeable thus to shrink away; but (it was agreeable) to fight, etc.* — φάσταν, subj. antecedent of οἱ, *as those affirmed, who, etc.* — περί w.

gen., *superior to*. — γενέσθαι : aor. infin. denoting finished action or state, *they say he was*, etc. II. 716; G. § 203. — ἀτερ πολέμου, *without war*, is further explained by ξεῖνος (= Att. ξένος), appos. w. subj. of εἰσῆλθε, *as a guest*. Though his errand was warlike, yet he came as a friend. — ἀγείρων, pres. particip., *while engaged in collecting*, etc. — οἱ, *who*, etc., i. e. Polynices and his brother-in-law Tydeus. — ἐστρατώντο (as if fr. a pres. στρατάω, not in actual use). πρὸς τείχεα, *were preparing an expedition against*, etc. In 3, 187, ἐστρατ- παρ', *were encamped along by*, etc. — λίστοντο : *besought* (those at Mycenæ); δύμεν = Att. δοῦναι. So also δύμεναι, next verse. “The war of the seven Argive princes against Thebes,” here alluded to, was the most celebrated event in Grecian legend before the Trojan war, and furnished many themes for the tragic muse.

380–384. οἱ δέ: *and they* (those in Mycenæ) *consented*, etc. — ἐπήνεον ως ἐκέλευον: *approved (of doing) as they* (their guests Polynices and Tydeus) *urged*. — ἔτρεψε: *turned, diverted* (those at Mycenæ, from their purpose to furnish allies). — οἱ δ'... ὥχοντο: *and when now they* (i. e. Tydeus and Polynices) *were gone* (from Mycenæ); ήδὲ... ἐγένοντο, *and were advanced on their way*; πρὸ ὁδοῦ, cf. φροῦδος. — λεχεποίην (fr. λεχεποίης 1st declens.), adj., as well as βαθύσχοινος; join w. Ἀσωτόν, *Asopus, having thick rushes and grassy banks*. — ἐνθ' αὐτ' introduces the principal member of the sentence, *then again*. — ἀγγελίην: cf. 3, 206, note; *sent Tydeus as a messenger*; ἐπὶ... στεῖλαν, ἐπιστέλλω.

385–398. Καδμεῖων: patronym., *descendants of Cadmus*, = Καδμεῖοι, v. 391. — βίης Ἐτεοκληίης: lit. *of the Eteoclean might*, i. e. *of the mighty Eteocles*. Cf. Πριάμοιο βίην, 3, 105. — πέρ intensifies ξεῖνος, calling special attention to the position of Tydeus: ἐών, concess., *though he was*. — ἀεθλεύειν προκαλίζετο: *challenged (them) to contend (with him)*. This occurred no doubt after a banquet. — πάντα, adv. acc., *in all respects*. Some, however, understand ἀεθλα (acc. of cogn. meaning w. ἐνίκα), *in all the contests*. — κέντορες ἄππων. In driving, they probably used, instead of a whip, a pointed stick, such as is still common in the East; hence the phrase, *goaders of horses*. — ἀψ ἄρ' ἀνερχομένῳ (for him) *returning back* (to the Achæans). — πυκνὸν λόχον: *a close ambush*, or perhaps *a concealed ambush*. Lex. πυκνός, III. — εἶσαν, Lex. εἶσα. — κούρους πεντ., appos. w. λόχον. — Τυδεὺς μὲν καὶ τοῖσιν: *Tydeus in fact... even to these*. — πάντας, κτέ.: notice the asyndeton. — ἔπειφνε: I. ex. ΦΕΝΩ. — ἔνα.. λει (ἴημι): *save one alone (whom) he sent*, etc. — πιθήσας (πείθω), *having trusted*, agrees w. subj. of προέηκε.

399–410. τὸν νίδον γείνατο: *he begat this (τὸν) son*. — εἴο: II. 233; G. § 79, Note; *inferior in battle to himself*. — δέ τε: Epic use of τέ. — ἀγορῆ... ἀμείνω is perh. rather to be understood as a taunt. — V. 401. Observe how differently the character of Diomed is sketched from that of Odysseus,

v. 349 ff. — **αἰδεσθεῖς**: abashed at the reproof, etc. **αἰδέομαι**, depon. w. aor. pass. or. aor. mid. — **ψεύδε'** = **ψεύδεο**, Att. **ψεύδου**, fr. **ψεύδομαι**. — **τίμεῖς...** **τίμεῖς**: emphat. repetition. — **καλ**, intens. According to the mythical narrative, the seven-gated Thebes was taken ten years after the war of the seven Argive princes by their descendants (the Epigoni). *We even captured* (not merely made war upon) *the seat of*, etc. — **ἀγαγόνθ'** = **ἀγαγόντε** (dual). Sthenelus and Diomed (it appears) were among the Epigoni. — **πειθόμενοι**. Notice the sudden transition to the plur. — **κεῖνοι**, *they* (our fathers). — **σφετέρησιν ἀτασθαλίησιν**: by their foolish acts. (Cf. **ὑπεροπλίησι**, I, 205, N.). They did not heed the warnings of the gods. — **μὴ...ἔνθεο**: notice here **μὴ** w. the aor. imperat. (st. subj.), contrary to prose usage. H. 723, a; G. § 254. — **μολ**: ethical dat. : *wherefore, never, before me, place our fathers in like honor* (with us).

**412-421.** **σιωπῇ ήσο** (**ἥμαι**): lit. sit in silence; but **ήσο** must not be taken too strictly, since Sthenelus was standing (v. 267). — V. 413 ff. The heroic character of Diomed appears here more fully. — **ότρύνοντι**: particip. denoting time and cause; *while engaged in rousing, or because he rouses*. — **τούτῳ** (Agamem.) depends on **ἄμα**. — **τούτῳ...πένθος**, sc. **ἔσται**, or Homeric **ἔσσεται**. — **Ἄχαιῶν δηθέντων**: particip. denoting condition, *if the Achaeans shall have been conquered*. — **μεδώμεθα**: exhortation, *let us*, etc. — **ὑπό** (separated by tmesis fr. **εἶλεν**), has in compos. often a diminutive force; H. 657; *fear would have seized somewhat on one who was very stout-hearted*. F. understands the idea of the preceding clause w. **ὑπό**; *by reason of this terrible clangor, fear would have seized, etc.* Am. and Koch, *fear would have seized...underneath, i. e. in his knees*. It is difficult to decide between these three.

Vv. 422-456. — A general battle.

**423-438.** **ὄρνυτ'** = **ὄρνυται**. **ἐπασσύτερον** w. **κῦμα**. — **ὕπο**: anastrophe; lit. *a surge of the sea one after another is raised by the west wind having moved (it)*. — **κορύσσεται** has the same subj. as **ὄρνυται**: *at first, it rises up, on the deep*. **πόντῳ** and **χέρσῳ**, dat. of place. — **μεγάλα**, adv., *greatly, loudly*. — **ἀμφὶ...κορυφοῦται**: *and bent around a lofty point, advancing, it rises to a crest*; (Iōn, st. **ἔόν**; Am., F., Koch, et al.); **ἀποπτνει**, *splits forth*, — a very expressive metaphor. — **οῖσιν ἔκαστος**: *each one...his own (men)*. — **οἱ δ'** **ἄλλοι**: *but they, the others, i. e. the men, in distinction fr. the leaders*. — **σιγῇ** repeats and strengthens the idea of **ἀκήν** (v. 429): **δειδίότες** agrees w. **οἱ δ'** **ἄλλοι**. — **τὰ είμενοι** (**ἔννυμι**) **ἔστιχόντο** (**στιχόω**): *in which being clad, they moved on in ranks*. — **ώς τε, ας**; Epic use of **τέ**. — **μυρίαι** differs how fr. **μύριαι**: see Lex. — **ἀμελγόμεναι γάλα λευκόν**: an idiom not easily rendered into Eng.; **γάλα**, cogn. acc., giving white milk. — **μεμακνῖαι, μηκάομαι**. — **ώς Τρώων ἀλαλητός**: *so the shouting of the Trojans, etc.* The idea

of Τρῶες (v. 433) is here repeated in the form Τρώων, an anacoluthon. II. 886. — ὄρώρει, ὄρνυμι. — πάντων limits θρόος, *for the speech of all*, etc.

439–456. ὥρσε, ὄρνυμι: what tenses of this verb are intrans. and what tenses trans.? See Lex. — τοὺς μέν, *these* (i. e. the persons last mentioned, the Trojans), ... τοὺς δέ, *those* (i. e. the Achaeans). — Δεῦμος...”Ερις, sc. ὥρσαν αὐτούς, *roused them*, i. e. roused both parties: ἀμοτον μεμανία (agrees w. “Ερις), *insatiably longing*. — οὐρανῷ ἐστήριξε (gnomic aor. fr. στηρίζω) κάρα, *rests her head on the sky*. With this description of Eris, compare Virgil’s description of Fama, Aen. 4, 176 ff. — μέσσω depends on ἐν in compos. w. βάλε (ἔμβαλε): *she then also cast into the midst*, etc. — οἱ δέ: *and they*, i. e. Trojans and Greeks. — συνέβαλον: *cast together, dashed together*. — σύν, sc. ἔβαλον, *they dashed together spears and “the furious might of mail-clad warriors.”* — ἐπληντο, πελάζω. — ὀλλύντων goes properly in idea w. εὐχωλή, and ὀλλυμένων w. οἰωνγή; but it is better, in translating it, to follow nearly the Greek order, *then arose at once both the groaning and the exultant shouting of men both slaying and slain*. — κατ’ ὄρεσφι (Epic case-ending), *down from the mountains*. — συμβάλλετον, dual, w. plur. subj. ποταμοί. — τῶν (in v. 455), *of these*, i. e. the two wintry torrents; limits δοῦπον; ἔκλυε (used as gnomic aor.), *hears*. — τῶν (v. 456), *of these*, i. e. the two armies; limits λαχή τε πόνος τε. A more animated passage than this is seldom found.

Vv. 457–544.—Single combats, unfavorable to the Trojans.

457–469. Ἀντίλοχος: *Antilochus*, was son of Nestor, and friend of Achilles. — ἄνδρα κορυστήν: cf. note on αἰπόλοι ἄνδρες, 2, 474. — φάλον: partitive appos. w. τόν (cf. v. 350, N.), *he first smote him (on) the crest of*, etc. — πῆξε (πήγνυμι), subj. αἰχμή, *stuck fast*. Cf. πάγη, v. 185. — ὅστε, part. appos. Cf. φάλον, v. 459, lit. *covered him, his eyes*; freely rendered, *darkness covered his eyes*. — ἥριπε: ἐρείπω, intrans. in 2d aor. ὡς ὅτε πύργος, *as when a tower (falls)*, or simply, *like a tower*. — ποδῶν, gen. of part, *by the feet*. Cf. κόμης, I, 197. — ἔλκε: *began to draw*. H. 702; G. § 200, Note 2. — μίνυνθα (adv.) δέ οἱ (dat. of interest in looser relations)... ὄρμή: *but the effort on his part was of short duration*. — νεκρὸν...ἰδών: *having seen (him) dragging the dead body*. — πλευρά, obj. of οὐτησε. — τὰ...ἔξεφαάνθη (ἐκφαίνω, αα for α. H. 370 D, a; G. § 124): *lit. which to him stooping appeared by the side of his shield*; more freely rendered, *which as he stooped down appeared beyond his shield*. — λύσε: same subj. as οὐτησε, takes γνῖα as obj., *relaxed his limbs*.

470–487. τόν and αὐτῶ, Elephēnor. — ἐπ’ αὐτῶ...ἔτύχθη (τεύχω): *and over him arose (lit. was made) a sharp engagement*, etc. — λύκοι ὡς: *like wolves*. — ἀνήρ, κτέ.: *and man grappled man*. — ὅν, obj. of γείνατο (γείνομαι, not to be confounded w. γίγνομαι), *whom once his mother...bore*. —

**κατιοῦσα, κατά, ιοῦσα,** fr. εἰμι. — ἐπεὶ... ἔσπετο... οἱδέσθαι: when she followed ... to see the flocks. — ἀπέδωκε: notice the meaning of this compound, as distinguished fr. the simple verb. See Lex. — δαμέντι (δαμάω) agrees w. αὐτῷ (v. 478), but life was short to him subdued under the spear of, etc. Cf. 3, 436. — πρώτον, κτέ.: for he (Ajax) smote him (Simoësius) advancing foremost, or more freely, as he advanced in the front rank. στῆθος (part. appos. cf. φάλον, v. 459, note), on the chest. παρά, by or near. — ἀντικρύ, Lex. 2. — πεφύκη, φύω, pf. subjunc., has grown. — οἴτι (enclit., has thrown its accent on τέ); dat. of interest in looser relations; depends on πεφύασιν; rendered freely, branches have grown at its top. — τήν, this (αἴγειρον), obj. of ἔξεταμε (gnomic aor., cuts out, fells). — ἀρματοπηγὸς ἀνήρ: the chariot-maker. Cf. ἄνδρα κορυστήν, v. 457. αἴπολοι ἄνδρες, 2, 474, note. — ὅφρα... κάμψῃ: subjunct. after gnomic aor., that he may bend a felly, etc. — ἀζομένη: drying, seasoning.

**489 - 500.** τοῦ, at him (Ajax), depends on ἀκόντισεν, cast. — ἀμαρθ' = ἀμάρτε, fr. ἀμαρτάνω: he missed him, etc. With the plupf. βεβλήκει here, cf. βεβήκει, I, 221, note. The finished action of the plupf. naturally denotes the suddenness of an action. βουβῶνα, in the groin, part. appos. w. Λεῦκον. — ἔργοντα agrees w. Λεῦκον; denotes time; while he was dragging away in another direction the dead body (of Simoësius). — ἤριπε: cf. v. 462. αὐτῷ, it, i. e. the corpse. — τοῦ (Λεῦκον), gen. of cause: ἀποκταμένοιο, 2d aor. mid. as pass. See Lex. κτείνω; lit. on account of this one having been slain, i. e. on account of his death. — κεκορυθμένος, κορύσσω. — ξεῖ, here reflex., though not usu. so in Hom. Why orthotone? H. 232 ("after prepositions"); G. § 28, Note 1, (3); having glanced around himself. — ὑπό, join w. κεκάδοντο (χάζομαι) ἀνδρός, gen. w. a verb of separation. The reason is expressed by the particip. ἀκοντίσσαντος. — οἴτι, to him, i. e. to Priam: dat. of interest. — παρ'... ὠκειάων: from the care of swift steeds (notice the gender of ἀκειάων). This rendering is explained by the supposition that Priam had at Abydus stables which Democoön had charge of.

**501 - 511.** ἐτάροιο = ἐταίροιο: not to be confounded w. ἐτέροιο, gen. of cause, enraged on account of his companion. — κόρσην: part. appos. w. τὸν; this one, or him (Democoön) on the temple. — ή δ'... αἰχμή: cf. note on ή δ'... γυνή, I, 348, and this, the brazen point of the spear passed, etc. — δούπησεν, κτέ.: lit. he made a loud noise in having fallen, more freely, he fell with a loud crash. — χώρησαν δ' ὑπό: see Lex. ὑποχώρησαν. — ἐκκατιδών (ἐκ, κατά, ιδών): looking down from. — κέκλετ', κέλομαι. — "Ορνυσθ'" (ὄρνυμι): imper. pres. mid. — χάρης: gen. of separation w. εἴκετε, nor give place from battle; more freely, nor yield in battle to the Argives. — λίθος and σίδηρος, pred.: χρώσ, subj. since their flesh (lit. the flesh to them) is not stone, etc. — ἀνασχέσθαι (ἀνέχομαι): infin., denoting purpose or result; βαλλομένοισι agrees w. σφί, so as to endure, when hit, the flesh-cutting bronze weapon.

**512–526.** οὐ μὰν οὐδ' introduces here an additional consideration; the negative repeated for emphasis; *nor indeed does Achilles...fight.* — χόλον...πέσσει: Lex. πέσσω, III. 2, cf. I, 81. — πτόλιος: πτόλις = πόλις. — ὁρσε, ὅρνυμι. — μεθιέντας (*μεθίημι*) refers to Ἀχαιούς. Cf. vv. 240 and 445. — ἐπέδησεν, πεδάω. — δικριόεντι w. χερμαδίψ, *with a rough stone* (such as could be used for a missile); βλήτο...κνήμην; in the act, βάλλω often takes an acc. of the direct obj. and an acc. in part. appos.; cf. Λεῦκον...βουβῶνα, v. 491, 492, μὶν...στῆθος, v. 480: in the pass., it retains the latter case. H. 553, a; G. § 197, Note 2, *he was hit on the right leg, near the ankle.* — Αἰνόθεν, from Αῖνος, a town in Thrace, as is implied in the verse above. — ἄχρις: Lex. ἄχρι, III. 2. — ἀπηλοίησεν, ἀπαλοιάω = ἀπαλοάω. — ὁ δ'...κάππεσεν (*κατέπεσεν, καταπίπτω*): *and he* (i. e. Diōres) *fell backward, etc.* — οὐτα (οὐτάω): 2 aor. act. 3d sing. The impf. 3d sing. would be οὔτα, contracted fr. οὔταε. — ἐκ...χύντο, ἐκχέω.

**527–535.** τόν, *this one, him* (i. e. Piroüs), obj. of βάλε: ἀπεσσύμενον (*ἀπό, σεύω*), notice the recessive accent (H. 367 D, b); agrees w. τόν, as *he rushed away.* — στέρνον...μαζοῖο: *on the chest above the breast.* — πάγη, πήγνυμι. — ἐκ...ἐσπάσατο: *drew out from;* ἐρύσσατο, *drew, i. e. unsheathed.* — μέσην: pred. adj. w. γαστέρα, *with this he smote his body in the midst.* — ἐκ...αἴνυτο: see Lex. ἔξαίνυμαι. — περίστησαν (*περί, ἐστησαν*): *stood around.* — ἑταῖροι: *the companions of the one just slain, i. e. of Piroüs.* — ἀκρόκομοι, “*with tufted crowns.*” D. — οὐ relates to ἑταῖροι; is subj. of ὥστα (*ώθέω*); ἐ, obj. of ὥστα, *who thrust him* (i. e. Thoas) *from themselves.* — χασσάμενος, χάζομαι.

**536–544.** ὡς τώγ'...ὅ μὲν...ὅ δὲ...ἡγεμόνες: *thus these two leaders, the one of the Thracians* (i. e. Piroüs), *the other of the brazen mailed Epeans* (i. e. Diōres) *were stretched* (*τετάσθην*, Lex. τείνω, plupf. 3d dual). Notice again the change of number, τώ...ἡγεμόνες. — “**Ἐνθα...ὸνόσαιτο**: *Then no longer (whatever fault he might have found before) could a man find fault with the engagement* (so general and so well contested was it). — ὅστις...μέστον describes more particularly ἀνήρ, *one who...should move about in the midst* (as an observer, without taking part in the battle); ἀβλητος, *not hit by a missile* (from a distance); ἀνούτατος (*a priv. οὐτάω*), *not pierced, not wounded* (with a spear near at hand). — ἄγοι δέ ἐ: a transition from the foregoing relat. sent. to an independent const., *and...should lead him.* Only under such protection could he thus pass through the battle. — τέταντο, τείνω.

## ILIAD V.

Vv. 1-94. — Battle continued. Exploits of Diomed.

**I - 13.** *αὐτὸν*: not denoting repetition here, but transition to a new topic, as often. — *δαινέοις*: note the asyndeton: *she* (Athena) *kindled for him*; *ἀκάματον*, *untiring, unceasing*. — *λαμπρόν*, adv. *brightly*. — *παρφαίνησι*: *shines*; subjunc., 3d, sing. — *'Οκεανοῖο*: gen. of place; H. 590; G. § 179, 2; *bathed in the ocean*. The notion of part, and also of separation, belongs to this gen. For the Homeric idea of Oceanus, see Classical Dic. — *τοῖον*, *such* (i. e. like the autumnal star, when bathed in the ocean) *did she kindle for him*, etc. — *κρατός*: gen., not to be confounded w. *κράτος*. — *ἥστην*, *εἴμι*. — *μάχης...πάσης*: *every (kind of) battle*. — *ἀποκρινθέντε*, *ἀποκρίνω*: *having been separated from (their own ranks)*; *οἵ* limits *ἐναντίω*, *opposite to him, to meet him*. — *τῷ μέν*, sc. *ῳρυσθῆν* (*ῳρυσμι*). — *ἀφ' ἵπποιν*: lit. *from their horses*, i. e. *on their chariot*; *ἀπὸ χθονός*, *on the ground*. Cf. the Att. expression *ἀφ' ἵππου μάχεσθαι*, *to fight on horseback*. Yet the exact force of *ἀπό* must not be lost sight of in these expressions. — *ό δὲ...πεζός*: cf. 4, 419, where he is represented as leaping from his chariot to the ground.

**14 - 24.** *οἱ*, subj. of *ἥσταν*: standing before *ὅτε* it is more emphat., and *when they*, etc. — *Τυδεΐδεω* (cf. Πηληγάδεω, 1, 1, N.) limits *ῳμον*. — *τοῦ* limits *χειρός*, *from his (Atrides') hand*. — *ἔβαλε...μεταμάζιον*: *hit (him) on the chest between the breasts*. — *ῳσε* (*ῳθέω*) *ἀφ' ἵππων*: *thrust (him) from his chariot*. Cf. *ἀφ' ἵππουν*, v. 13. — *περιβῆναι*: *to go around, to protect*. — *κταμένοιο* (*κτείνω*), 2 aor., part., mid., with pass. meaning, *slain*. Cf. 3, 375. — *οὐδὲ...οὐδέ*. We may in a similar way repeat the negation in Eng.; *for not even, not even would he himself have escaped*, etc. Instead of the conditional sent., corresponding to *κέν...ύπέφυγε*, we have *ἀλλ'...ἔρυτο* (= *εἰ μὴ "Ηφέστος ἔρυτο*), *but Hephaestus protected (him)*. — *ώς...εἴη*: *that the aged man* (meaning his father Dares, priest of Hephaestus, v. 10), *might not be before him* (*οἵ*, meaning Hephaestus, ethical dat.) *altogether sad* (from the loss of both his sons). *ἀκαχήμενος*, L. & S. *'Αχεύω*.

**25 - 30.** *ἔξελάσας*, *ἔξελαύνω*. — *Τρῶες*, subj. of *ἴδον*; placed before *ἔπει* it is made more prominent in the thought. Cf. *οἱ*, v. 14. — *τὸν μὲν...τὸν*

δέ: partit. appos. w. υἱε. — ἀλευάμενον (ἀλέομαι or ἀλεύομαι, aor. ἡλεάμην and ἡλεύαμην), *having fled*; κτάμενον, cf. κταμένοιο, v. 21, N. — παρ' ὄχεσφιν (dat. here; ὄχος, φι. H. 206 D; G. § 61, Note 3): *by the side of his chariot*. — πᾶσιν ὁρίνθη (ὁρίνω) θυμός. This phrase denotes various ideas, according to the connection; here, *the courage of all failed, or the hearts of all quailed*. In 4, 208, it denotes *pity* or *sympathy*. — ἐλοῦσα, sc. Ἀρηα, *having taken by the hand, addressed, etc.*

31–42. Ἄρες: Alpha long in arsis; cf. δῖα, 3, 357. — οὐκ ἀν...έάσαι-  
μεν...νῶι δὲ χαζώμεσθα: at first, a modest and cautious question; then, a  
direct exhortation; *shall we not leave...but let us two withdraw*. It must be  
borne in mind that Ares was on the side of the Trojans; Athena, on that  
of the Greeks. The goddess of wisdom, naturally enough, proved superior  
to the god of war. — καθεῖστεν (κατά, εῖσα) ἐπὶ with. dat., *Set down upon*  
(and left there). — ἔκλιναν: κλίνω, trans. — πρώτῳ...πῆξεν: *for when he*  
(Odius) *had first turned* (in flight), *he* (Agam.) *fixed a spear in his back*,  
etc. — ἔλασσεν, sc. δόρυ as obj. — V. 42, cf. 4, 504.

43–57. ἐνήρατο, ἐναίρω. — Μῆγονος...Βώρου: *son of the Maeonian Borus*. — Τάρνης. *Tarne* is thought to have been an ancient name of Sardis. — νύξ' (= ἔννυξε), νύσσω. — ἵππων ἐπιβησόμενον: *while on the point of ascending* his chariot. See Lex. ἵππος. *ἵππων*, w. ἐπι-, cf. 2, 234. — Θήρης, Θήρα. — τά τε, obj. of τρέφει, relates to ἄγρια, *wild* (*beasts*). — οὔρεστιν (ὅρος): dat. of place. — χραισμ' (= ἔχραισμε), Lex. χραισμέω. Cf. 1, 28. — ἐκέκαστο: καίνυμαι. — μίν, obj. of οὔτασε. — μετάφρενον: partit. appos. w. μίν. — ἔλασσεν (ἔλαնω), sc. δόρυ as obj.

60–83. ὁς seems to relate to Φέρεκλον. Cf. v. 44 for a similar construction. — ἐφίλατο, φιλέω. — ἐκ...ἥδη (notice the *i* subscript, thus distinguishing it from ἥδη, *already*), ἔξοιδα. — ἡ δὲ...ἀκωκή: *and the point, etc.* — διαπρὸ...δόστέον: *right on into the bladder, under the bone*. — ἀντικρὺ δ' ἀν' (= ἀνά): *and right on through, etc.* — Ὅψηνορα δῖον: no verb is expressed to govern this acc., but the thought is resumed with τόν (i. e. Ὅψηνορα), *this one, him*, obj. of ἔλαστ (ἔλανω, II.); ώμον, *on the shoulder*. Const.? cf. φάλον, 4, 459. — ἀπὸ...ἔξεσε (ἀποξέω): *cut smoothly off*. — τόν, obj. of κατ'...ἔλλαβε (καταλαμβάνω): δσσε, partit. appos. w. τόν.

85–94. Τυδεΐδην, introduced as obj. of γνοῖς, st. subj. of μετείη. Prolepsis. Eng. idiom, *you would not know in which (army) Tydides was*. — ήτε...ἢ: the usu. expression in later Greek was πότερον...ἢ, *whether...or*. — ἄμ = ἀνά, *over*. — ἐκέδασσε (κεδάζω = σκεδάζω, σκεδάννυμι), gnomic aor. — οὔτ' ἐρ τε...οὔτε: notice the repetition of τε in the first member; τε after ἐρ, Epic use. — γέφυραι ἐεργμέναι (ἐργω): *strongly built dams*; ἐρκεα may be rendered *walls*. — ἐλθόντα agrees w. τόν, *when it* (the full winter-torrent) *comes*. — πολέες περ ἔοντες: *though very many*. The concessive force (*though*) lies in the particip.; πέρ, intens.

Vv. 95–165. — Diomed, having been wounded, and restored by Athena, appears again in battle and performs new exploits.

**95–105.** Λυκάονος...νιός, i. e. Pandarus. Cf. 4, 88, 89. — πρὸ ἔθεν (= οὗ): before himself (Tydides). — ἐπαΐσσοντα agrees w. the obj. of βάλε, sc. μέν, and smote (him) as he was rushing on. — γύαλον, partitive appos. w. the obj. of βάλε; cf. note on φάλον, 4, 459, on the swell of his breast-plate. — ἔπτατο, πέτομαι. — διέσχε (διέχω), intrans., it held (itself) through, it passed through (his shoulder, ώμου). — τῷ, masc., depends on the comp. verb ἐπὶ...ἄυστε, shouted over him. So Am., Düntz., F. Several of the older commentators, however, take τῷ as neut., depending on ἐπὶ, here-upon. — κέντορες ἵππων: cf. 4, 391. — ἀνσχήσεσθαι (ἀνά, ἔχομαι), cf. ἀνασχέσθαι, 4, 511. — ἄναξ, i. e. Apollo. — ἀπορνύμενον (agrees w. μέ), in setting out from, etc.

**106–120.** τόν, this one, him, i. e. Diomed, obj. of δάμασσεν. — ὅρσο, cf. note 4, 204. — καταβήσεο: cf. ὅρσεο, 3, 250. — βέλος...ώμου: he drew the swift missile out from the shoulder, entirely through (it); since it was easier and less dangerous to draw the arrow through than to draw it back. So the phrase is usu. understood. — ἐμὲ φίλαι (cf. ἐφίλατο, v. 61), befriend me. — ἄνδρα, obj. of ἔλειν, that I may seize this man (Pandarus). — καὶ...ἔλθεῖν: and that he may come within the reach of my spear. — φθάρμενος, φθάνω. — οὐδέ μέ φησιν: and affirms that I will not, etc. Cf. οὐδέ ἔ φημι, v. 103.

**121–143.** εὐχόμενος. Notice the different connections in which this word is used. Here, it means praying; in v. 106, it is best rendered, boasting. — πόδας, χεῖρας: appos. w. γυῖα. — ἐπὶ...μάχεσθαι, infin. as imperat. — ἦκα, ἔημι. — ἐπῆν, ἐπὶ and ἵεν fr. εἰμι. — τῷ, wherefore. — πειρώμενος, sc. σοῦ: tempting (thee). — μάχεσθαι and οὐτάμεν (aor. infin. fr. οὐτάω), used as imperat. — μεμαῶς...ἔλεν μένος: a sudden change of const. (anacoluthon); lit. before (this), desiring earnestly in heart to fight with the Trojans, then, indeed, thrice as much force possessed him. — ὅν, obj. of χραύσῃ (χραύω = χράω). — ἀγρῷ: ruri, in the country, opposed to city. — αὐλῆς ὑπεράλιενον (ὑπέρ, ἄλλομαι): when it (the lion) has leaped over, etc. — τοῦ, sc. λέοντος. — ὥρσεν, προσαμύνει: subj.? sc. ποιμήν. — κατὰ...δύεται: he (the shepherd) sinks away into the stalls. — τὰ δέ: and these, referring in general to the flocks. — κέχυνται, χέω. — αὐτὰρ ὁ: but he (the lion). — ἐμμεμαῶς, stronger than μεμαῶς, full of rage. — Τρώεσσι, connect w. μίγη (= ἐμίγη, μίγνυμι), was mingled with the Trojans. The point of the comparison lies in the furious rage of the lion.

**146–165.** κληῆδα, part. appos. w. τὸν ἔτερον, the other, he smote on the collar-bone. — ἔασε, left, i. e. without stripping them of their armor. — τοῖς οὐκ...ἐκρίνατ' ὁνέρους: to whom, in setting out (from home), the old man

*did not interpret dreams* (for had he done so, they would not have gone), *but the brave Diomed, etc.* So Am., Düntz., F. et al. οὐκ, w. κρίνατο, made emphat. by separation fr. the verb. — δέ, but *he*, i. e. Φαίνωψ (Phænops). — ἐπὶ...λιπέσθαι: *to leave over his treasures.* Const. of the infin. ? H. 765; G. § 265. — δέ, Diomed. — χηροωσταί, the relatives of Phænops. — διὰ...δατέοντο, Lex. διαδατέομαι. — ἐν βουσὶ θορών (θρώσκω): verb of motion w. ἐν. — ἔξ...άξῃ (ἔξαγγυμι): gnomic aor., *breaks*, etc. — ξύλοχον κάτα: anastrophe. — βοσκομενάων (βόσκω), plur. agreeing w. both the preceding genitives; *while they are*, etc. — βῆσε: remember that βῆσω and ἔβησα (fr. βαίνω) are causative; *forced them both to leave* (lit. *to go out of*) *their chariot*, etc. — ἐλαύνειν, *to drive*, etc. Const.? Cf. λιπέσθαι, v. 154.

Vv. 166–273.—Æneas and Pandarus attack Diomed.

167–187. ἀν (= ἀνά) τε μάχην: *both through the battle*, etc. — εὗρε: notice the asyndeton for liveliness of narration. — στή, aor. indic. without augment. — ἐπος τέ μιν ἀντίον ηὔδα: *and in his presence addressed him a word.* μιν, obj. of ηὔδα; ἐπος, cogn. acc. — φ (relates naturally to the principal object going before, i. e. τόξον), *in which.* — ἔφες (ἐπί, ἐς fr. ἵημι), *cast at*, etc. — ὅδε, *this (here)* may be rendered as adv. w. ὅστις, *the man who here*, etc. H. 678. — εἰ μή...ἔστι: closely connected in thought w. ἔφες, *cast*, etc....unless *he is some god.* — ἵρων: gen. of cause. Cf. εὐχωλῆς, ἐκατόμβης, I, 65. — ἐπι = ἐπεστι. H. 102, a; G. § 23, 2. Cf. I, 515, and the wrath of a god towards (any one) *is*, etc. — πάντα, adv. acc. — ἔσκω, cf. 3, 197. — ἀσπ- γιγν-: *knowing him by his shield and helmet with upright socket*, etc. — οἶδ', οἶδα. — δγε, sc. ἔστιν: *but if he (is) a man, whom*, etc. — νίός, appos. w. ἀνήρ. — τάδε, adv. acc., *thus.* — ἀθανάτων limits τις. — τούτου...ἔτραπεν ἄλλῃ: *turned from him in another direction.* — κιχήμενον (κιχάνω): *hitting the mark*, i. e. *sure*; w. βέλος.

188–205. ἐφῆκα, ἐπί, ἵημι. — μίν, obj. of προϊάψειν, *that I should send him forward to*, etc. Cf. I, 3. — ἐμπῆς, κτέ.: *I wholly failed to subdue him.* Some take ἐμπῆς here, and in I, 562, as adversative, *yet.* — κοτήεις: *filled with anger (at me).* — τῶν κε: *which I might*, etc. — πρωτοπαγεῖς νεοτευχέες: nearly synonymous. Cf. ἀπριάτην, ἀνάποινον, I, 99. — πέπλοι, cf. 2, 777. — πέπτανται, πετάννυμι. The covers were for the protection of the chariots from dust. — ἐκάστω: emphat. appos. w. σφίν, *and by each one of them*; lit. *by them each.* — δίζυγες ὑπποι: *horses yoked in pairs*, i. e. spans of horses. — μάλα πολλά, join w. ἐπέτελλε, *very earnestly*, *in his well-built mansion, charged me*, as *I was setting out.* — ἐμβεβαώτα (ἐν, βαίνω) agrees w. μέ. — Τρώεσσι. Used here in an extended sense, so as to include the inhabitants of Zeleia, whom Pandarus led. — οὐ πιθόμην, i. e. *he did not mount his horses and chariot.* — ἦ...ἥεν, *truly it were far better*, sc. if I

had obeyed. — **μοί**, ethical. dat., *to my sorrow*. — **ἀνδ. εἰλομένων**: in the Eng. order, render this clause after **μή**, *lest, while the men were shut up* (i. e. in the city of Troy, suffering a siege), *they (the horses) should lack*, etc. — **ἔδμέναι** (= **ἔδεμεναι**, **ἔδειν**), **ἔδω**, Att. **ἔσθιω**. — **λίπον**, sc. **ἴππους**. — **τά**, i. e. **τόξα**, subj. of **ἔμελλον**, neut. plur. w. plur. verb.

**208 – 220.** **ἀτρεκές**, adv., *I really caused blood to flow*. — **ἥγειρα**, sc. **αὐτώ**, the two chieftains. — **τῷ πα**, illative, *wherefore*. **κακῆ αἰση**. Cf. I, 418; dat. of manner, *under an evil fate*. — **ἡματι τῷ**: notice the emphatic position of **τῷ**, *on that day*, etc. — **Τρώεσσι**: cf. v. 200, Note. — **εἰ δέ κε, κτέ.**: for a similar const. cf. 2, 258 ff. — **τάμοι**, without **ἄν**, optat. of wishing, *may some foreign man sever from me my head*. — **ὁπηδεῖ**, subj. sc. **τόξα**. — **πάρος...πρίν**: cf. **πρὶν...πρίν**, 2, 348. — **νώ**, subj. of **πειρηθῆναι**; **ἀνδρί** depends on the comp. verb **ἐπὶ...ἔλθοντε**, *until we two, having advanced against this man, with, etc., try (him) with arms*. **ἀντιβίην** repeats and strengthens the idea of **ἐπὶ**; unless, indeed, we take it, as Cr. and some others, to mean, **ἀνὰ κράτος, with all our might**.

**221 – 228.** **οῖοι Τρώιοι ἵπποι**: *what the horses of Tros are*. **Τρώιοι** here means, not *Trojan* in general, but *of Tros*, i. e. descended from the steeds of Tros, which Zeus presented to him in compensation for the loss of his son Ganymedes. Cf. vv. 265–272. — **πεδίοιο...διωκέμεν ἡδὲ φέβεσθαι**: *to pursue and to retreat in the plain*, etc. **μάλα** w. **κραιπνά**. — **τώ** (sc. **ἴππω**), subj. of **σαώσετον**, *these will convey us also in safety to*, etc. — **Τυδεῖδη Διομ-**: dat. depending on the comp. **ἐπὶ...όρεξη**. Cf. **πέμψαι ἐπ᾽ Ατρεΐδη**, 2, 6. H. 605; G. § 187. — **τόνδε**: *this one, him*, i. e. Diomed. **δέδεξο** (**δέχομαι**), pf. imper. — **ἔμοι**: dat.

**230 – 242.** **τεώ, τεός**. — **μᾶλλον...οἵστετον**: *they will better convey...under a customary driver*. Aeneas had, no doubt, often driven them; though in battle he would generally fight with a driver by his side. — **μή...ματήστετον** (**ματάω**): elliptical. (I fear, if you do not take the reins) *lest they, affrighted, shall loiter, and refuse, etc.* The force of **μή** extends through vv. 235 and 236: *and lest...shall both slay us ourselves* (**νῶι αὐτώ**), etc. — **τέ** = **τεά**. — **τόνδε**: cf. v. 228. — **ἔμμεμαῶτε**: notice the interchange of dual and plur. — **Τυδεῖδη**: cf. v. 225; also **ἐπὶ σοι**, v. 244. — **ἴδε**, Att. **εἶδε**.

**243 – 250.** **κεχαρισμένε** (**χαρίζομαι**, III. 2), vocative. — **ἐπὶ σοι...μάχεσθαι**: in Att. **ἐπιμάχεσθαι σοι**. Cf. v. 225, note and reference. — **ἴν'** (= **ἴνα**, fr. **ἴς, ίνός**), obj. of **ἔχοντας**, which refers to **ἄνδρε**, acc. dual. — **Πάνδαρος**, sc. **ἔστι**. — **νιός**, pred., *boasts that he is*, etc.: **νιὸς...ἔκγεγάμεν** (pf. infin. **ἔκγιγνομαι**), *boasts that he has been born a son of*, etc. — **χαζώμεθ' ἐφ' ίπ.**: *let us withdraw and mount*, etc. — **μηδέ μοι**, dat. of interest in looser relations, *and do not (I ask it) as a favor to me, rush thus*, etc.

**252 – 264.** **μή τι...ἀγόρευε**: lit. *do not at all talk tending towards fear* (or flight); or simpler, *do not exhort to fear*. **σὲ πεισέμεν**, sc. **ἔμε**, *that you*

*will persuade me. — οὐ...γενναῖον, κτέ.: it is not natural to me to fight giving way, nor, etc. — καὶ αὕτως: even thus, just as I am (without a war-chariot). — ἐᾶ, synizesis. — τούτω...ἄμφω, obj. of ἀποίσετον (ἀπό, φέρω). — εἴ γ' οὖν (= γοῦν) ἔτερός γε: if at least, one of the two; note the accumulation of restrictive particles. — κῦδος...κτεῖναι: the honor to slay both. — σὺ δὲ...ἐρυκακέεν (infin. as imperat., fr. ἐρύκω), do you restrain these (our) fleet steeds here. Notice δέ in the apod. of a cond. sent. — Αἰνελαο...ἴππων: rush forward mindful of the horses of Aeneas. ίππων may depend grammatically either on ἐπαῖξαι, or on μεμνημένος. It belongs logically with both words. — ἐκ δ' ἐλάσαι: and drive (them), etc.*

**265–270.** *τῆς...γενεῆς, sc. εἰσίν: for (they are) of that breed (a pair) of which wide-seeing Zeus gave, etc. ἡς may depend, as partitive gen., on δῶχ' (= ἔδωκε). Some, however, understand it as the direct obj., attracted (contrary to Homeric usage) to gen. by anteced.; which...Zeus gave, etc. — υἱος, Epic gen. of viόs. Notice the dif. in accent. — οὐνεκα, because, introduces the reason why Zeus gave of this particular breed to Tros. — ὑπ' ἥῶ, κτέ.: under the morning-light and sun. — τῆς γενεῆς ἐκλεψεν (κλέπτω), κτέ.: from this breed, Anchises...stole, having put under them secretly the mares of, etc. — οῖ, dat. w. ἐγένοντο. — γενέθλη, appos. w. ἔξ, from these were produced for him six, as a stock, etc. — τοὺς μὲν...ἀτίταλλ' (ἀτιτάλλω) ...τῷ δὲ, κτέ.: keeping four, he himself reared (them)...but he gave two, etc. Notice δύο added to τῷ (dual).*

Vv. 274–351.—Death of Pandarus and wounding of Aeneas and of Aphrodite.

**275–289.** *τῷ δέ: but these two, i. e. Aeneas and Pandarus. — τόν, i. e. Diomed. — διστός: arrow, appos. w. βέλος, missile, subj. of δαμάσσατο. — τύχωμι: H. 361 D; G. § 122. (Subj. and Opt.) — διαπρό: usu. adv.; here takes the gen. (τῆς), right on through this (the shield), etc. — τῷ δ' ἐπι: cf. v. 101 ff. — ἡμβροτες, ἀμαρτάνω. — πρίν γε...πρίν γ' ἦ: notice the emphatic repetition. For the const., cf. H. 769; G. § 274. — ἔτερον: one or the other (of you), subj. of ἀσαι (ἀω, to satiate, w. acc. and gen.).*

**291–304.** *ῥῖνα: obj. of motion, or terminal acc. H. 551; G. § 162, on the nose. ἐπέρησεν, it (βέλος) passed. — τοῦ (Πανδάρου) γλῶσσαν: his tongue; πρυμνήν, partit. appos., at the hindmost part, i. e. at the root. — ἀπὸ...τάμε, ἀποτέμνω. — ἔξεσύθη, ἐκσεύω. — λύθη (= ἐλύθη), departed. — ἀπόρουστε: rushed forward from (his chariot). — μή πώς οἱ (dat. of interest): lest in any way, etc. — ἀμφὶ αὐτῷ: around it, i. e. to defend it (the dead body). — πρ' σθε, adv. As prep., it takes the gen.; οῖ, dat. of interest; and in front, he held for its protection both his spear, etc. — τοῦγ' ἄντίος: lit. in front of it, i. e. to seize upon it (the corpse). — σμερδαλέα, adv. — χερμάδιον...μέγα ἔργον, “a rocky fragment...a mighty mass.” D.—φέροιεν:*

notice the poten. optat. without *āv*. H. 722, c; G. § 224, Note. — **ο δέ...**  
**καὶ οἶος**: *but he...even alone* (emphat. posit.).

**305–317.** **τῷ**: dat. of instrument, *with this*. — **ἐνθα τε...δέ τε**: Epic use  
of *τε*. — **πρὸς** (adv.) **δέ**: *and in addition*. — **ώσε** (**ώθέω**) **ἀπό** = **ἀπώσε**. —  
**ἔριπων, ἔρειπω**. — **γαῖης** depends on **ἔρείσατο** (**ἔρειδω**): *leaned with*, etc.,  
*on the ground*. II. 574; G. § 170. — **ἀμφὶ...ἐκάλυψεν** = **ἀμφεκάλυψεν**,  
*enveloped*. — **καὶ νῦ κεν ἀπόλοιτο...εἰ μὴ νόησε**: for this unusual const., see  
II. 750 (end); G. § 227. — **έδον.. υἱόν**: *her dear son*. — **ἔχειν, χέω**: *she*  
*threw her white arms*. — **πρόσθε δέ**: cf. v. 300, note. — **οἱ...ἐκάλυψεν**: *she*  
*wrapped a fold of...around him, to be* (**ἔμεν** = **εἶναι**), etc. — **θυμόν**, obj. of  
the comp. verb **ἐκ...ἔλοιτο** (**ἔξαιρέω**).

**319–333.** **οὐδ'...ἔλήθετο** (**λανθάνω**)...*äs*: *did not forget those injunctions*,  
*which*, etc. Notice the unusual position of **τάων** = **τῶν**; also, that *äs* is not  
attracted to the case of the anteced. — V. 323, *rushing forward, he drove*  
*the...of Aeneas from*, etc. — **δῶκε**, sc. *ἴππους*. — **περὶ**: *superior to, above*  
*all his companions*; **όμηλικίν**; the abstract may be rendered as concrete.  
Cf. 3, 175. — **δτι...ῆδη**: lit. *because he* (Deiphylus) *knew in mind things*  
*suitied to him* (Sthenelus); i. e. *because he was like-minded with himself*. —  
**ἔλαυνέμεν**: infin. of purpose; depends on **δῶκε**, *gave (them)...to drive to*,  
etc. — **ο γ' ἥρως**, i. e. Sthenelus. — **ῳν**: *his own*, fr. **οις**, possess. pron. —  
**μέθεπε** (**μεθέπω**), with two accus.; the only instance of this const., *he drove*  
*his strong-hoofed horses after* (i. e. *to overtake*) *Tyndides*. — **ο δέ**, *Tyndides*. —  
**Θεός**, pred., *that she was an unwarlike goddess*. — **Θεάων τάων**, cf. **τάων**, v. 320,  
note, *and not of those goddesses, who*, etc. — **κάτα**: notice the anastrophe.

**334–351.** **ἔκιχανε...δπάγων** (intrans.), *pressing on, he overtook (her)*. —  
**ἐπορεξάμενος** (**ἐπορέγω**) and **μετάλμενος** (**μεθάλλομαι**) add much to the liveli-  
ness of the description, *reaching forward, leaping in the pursuit, he wounded*,  
etc. **ἄκρην...χεῖρα...ἀβληχρήν** (emphat. position), *the extreme part of her*  
*delicate hand*. — **χροός** (gen.) depends on **ἀντί** in compos. w. **ἔτόρησεν**  
(**τορέω**). — **πρυμνόν** (subst.) **κτέ.** added to describe more exactly **ἄκρην**  
(above); connect w. **ἀντετόρησεν**, *bored into the flesh, through*, etc., *above*  
*the hind part* (i. e. *the top*) *of the palm*. This whole passage is noteworthy,  
as indicating the ideas of the early Greeks respecting the bodies of the gods  
and goddesses. — **κάββαλεν** = **κατέβαλεν**. — **μετὰ χερσίν**: *in his arms*;  
denotes situation, not means or instrument; **ἔρύσσατο**, Lex. **ἔρύω**. H. **ἔρύομαι**. —  
**τῇ** (i. e. Cypris = Aphrodite), depends on **ἐπὶ...ἄυστε** as comp. verb. —  
**ἢ οὐχ**, synizesis. *Is it not enough that you*, etc. — **καὶ...πύθεαι**: *even if*  
*you shall hear of (it) elsewhere*, i. e. *away from the battle-field*.

Vv. 352–430.—Flight of Aphrodīte and her reception on Olympus.

**354–374.** **μελαίνετο...καλόν**: *she grew black in her beautiful complex-  
ion*. — **μάχης ἐπ' ἄριστερά**: *upon the left of the battle*; on the bank of the

Scamander, v. 36; hence, on the left of the Achæans. — ήέρι: *and in a mist lay his spear*, etc. — ἐριποῦσα, ἐρείπω, II. — καστιγνήτοο w. ἵππους: *asked for the horses, with golden frontlets, of her dear brother*. So Am., F., revised by Franke. — κόμισαί (*κομίζω*) τέ με: *both raise me up*, etc. — ἔλκος: cogn. acc. w. ἄχθ. — ὁ με...ούτασεν: *which a mortal man inflicted on me*; ὁ, cogn. acc., μέ, direct obj. — ἀκηχεμένη, Lex. ἀχέω (*Eng. ache*). — μάστιξεν, sc. ἵππους; ἐλάαν (*ἐλαύνω*, poet. *ἐλάω*), infin. of purpose. — πετέσθην, πέτομαι. — παρὰ...βάλεν, sc. ἵππους. — Διώνης, gen. — V. 372, cf. I, 361. — ἐρεξε w. two acc.: cf. 2, 195; 3, 351. — Ούρανιώνων, gen. pl., limits *tis*. — ρέζουσαν agrees w. σέ: *as though you were openly* (*ἐνωπῆ*), hence, *without shame, doing*, etc.

**375–384.** φιλομμειδής: a standing epithet, used without regard to the connection, like many other epithets in Homer. — οὐτα: notice the quantity of the ultima and the accent; 2d aor., 3d sing. — V. 382, cf. I, 586. — πολλοὶ, κτέ.: *for many of us,...have suffered from men, in bringing grievous pains on one another*. Diomed was incited by Athena (cf. v. 405) to wound Aphrodīte. Hence, in general, the idea that men are only the instruments which the gods employ in seeking revenge on one another. So the passage is comm. understood. Düntz. questions the genuineness of v. 384.

**385–394.** To soothe Aphrodite, her mother relates some other instances in which the gods had suffered from mortals: the familiar principle, solamen miseris socios habuisse malorum. — τλῆ = ἔτλη. — μίν, obj. of δῆσταν. — καὶ...ἀπόλοιτο...εἰ μὴ...ἔξήγγειλεν: for the const. cf. vv. 311, 312, note. — εἰ μὴ μητρυτή: *had not their stepmother*, etc. ἐδάμνα, δαμνάω = δαμάω. This story is considered allegorical. The binding of Ares was the cessation of war. — παῖς Ἀμφιτρύωνος: *son of Amphitryon*, i. e. Hercules. — καὶ μίν: *her also*; implying, you, Aphrodite, are not the only one of the immortals who has suffered severe pain.

**395–400.** ἐν τοῖσι: *among these* (the gods who had suffered from mortals), *mighty Hades*, etc. — ωύτὸς (= ὁ αύτὸς). So F., Düntz., et al. (II. 68 D, end); Am. writes ωύτός (G. § II, Note I): *the same man*, i. e. παῖς Ἀμφιτρύονος. Amphitryon was his stepfather, according to the myth. — ἐν νεκύεσσι is usu. joined w. βαλών, *having cast him (and left him) among the dead at Pylus*. Am. has ἐν πύλῳ, *at the gate*, i. e. at the gate of the underworld, when he (Hercules) brought Cerberus to the upper-world, at the command of Eurystheus. Düntz. understands the passage in the same way. — ὀδύνησιν ἔδωκεν: *gave (him)*, or *abandoned (him) to his pains*. — πεπαρμένος, πείρω. — ὥμῳ ἐνι...ἡλήλατο (*ἐλαύνω*): force of the const.? Cf. note on ἐν νεκύεσσι. — κῆδε (*κῆδω*), subj.? διστός.

**401–409.** τῷ: *for him*, dat. of inter. — ἐπὶ...πάσσων: *applying*; cf. 4, 218. — ἡκέσατο (*ἀκέομαι*): *healed (him)*. — ἐτέτυκτο (*τυγχάνω*): *he had been hit*. — σχέτ., ὀβριμ., sc. ἦν: *was he (Hercules)*. — ἔκηδε, cf. κῆδε, v.

400. — ἐπὶ...ἀνῆκε (ἐπανίημι): *let this one loose upon thee, set this one upon thee.* — νήπιος, sc. ἐστι: *foolish one that he is.* — διττὶ...δηναῖος, sc. ἐστι: *that not very long-lived is he, who, etc.* — ἐλθὸντα (agrees w. μέν, obj. of παππάζουσιν): *when he has come, etc.* The expression, alluding to the most touching feature of the warrior's return, implies that such a man (*ὅς άθανάτοισι μάχηται*) does not return from war. Notice the expressive word παππάζουσιν.

410-430. τῷ: illative. — φραγέσθω μή: *let Tydides consider that, or beware lest.* — μὴ...Ἄδραστίνη, κτέ.: *lest Ἀγιαλία, the prudent Adrastīne, mourning long, may wake from sleep, etc.* Ἀδραστίνη, daughter of Adrastus, and wife of Diomed, a younger sister of Diomed's own mother. — κουριδιον...πόσιν: *regretting, yearning for her wedded husband* (i. e. for Diomed slain in battle). — ἀλοχος: explanatory appos. w. Αἰγιάλεια. — ἀμφοτέρησιν, sc. χερσίν, which is readily suggested by the connection, *with both hands*; *iχώ* (st. *iχώρα*, nom. *iχώρ*), obj. of ὄμόργυν. — τοῖσι: *among them.* (unter ihnen, Am.; für sie, F.) — ἡ μάλα δή: *spoken with biting sarcasm; ἀνιεῖσα (ἀνίημι), while inciting; σπέσθαι, ἔπομαι; τούς, relat., whom; καρρέζουσα (= καταρέζουσα), while caressing; καταμύξατο, καταμύσσω.* — ταῦτα, i. e. πολεμήια ἔργα.

Vv. 431-469. — Diomed attacks Apollo and is repulsed. Rescue of Æneas. Apollo rouses Ares against Diomed.

433-442. γιγνώσκων δ (cf. I, 120): *though he knew that, etc.* — ἀπὸ...δῦσαι, ἀποδύω. — ἐπόρουσε (v. 436), sc. Αἰνείᾳ. — ἐστυφέλιξε, στυφελίζω: ἀσπίδα (i. e. of Diomed). He smote the shield of Diomed to drive him back from Æneas. — ἐπέσσυτο (ἐπὶ, σεύω)...ἴσος: *he (i. e. Diomed) rushed on like a god; δέ in apodosis, not rendered.* — φράγεο...χάζεο. Note the play on the words. — μηδὲ...φρονέειν: *lit. nor consent to entertain thoughts on an equality with the gods; i. e. nor consent to think yourself equal with the gods.* — φῦλον, sc. ἐστί; χαμαὶ...ἀνθ.: *and of men who walk on the earth.*

446-468. ὅθι οἱ, i. e. Ἀπόλλωνι; ἐτέτυκτο, τεύχω. — τόν, obj. of ἀκέοντο and κύδαιον (*honored by investing him with beauty and by imparting strength to him*). — εἴδωλον: *a phantom.* — δήσουν: *cleft, broke.* — βοεῖας, subst.: ἀσπίδας...λαισήια, appos., *their ox-hides, rounded shields and winged targets.* So Am., F. Others take βοεῖας as adj. — V. 455, cf. v. 31. — οὐκ ἀν δὴ...ἔρυσαιο, κτέ.: *a comm. form of question; cf. v. 32, would you not, etc., or, in an Eng. idiom, will you not draw from the battle, etc.* — σχεδὸν οὔτασε (*standing*) close by, wounded, etc. — χεῖρα: partit. appos. w. Κύπριδα. — καρπῷ: Lex. καρπός (B). — ἐσ τί ἔτι: *lit. to what longer, i. e. how long, etc.?* — Ἀχαιοῖς, w. κτείνεσθαι, as dat. of agent, *to be slain by, etc.* — εἰς δὲ κεν: cf. 2, 332. — κεῖται: *lies (in the dust).* The Trojans were ignorant of the fact that Apollo had rescued him.

Vv. 470–518. — Hector and Sarpedon, Ares and the restored Æneas, appear on the scene.

**472–486.** οὐχεταί : what tense in form and what in meaning? See Lex. — φῆς : impf. The pres. is φής ; *you used to affirm that you alone, etc.* — τῶν w. οὐ τινα. — οἴπερ...ένειμεν (ἐν, εἰμέν = ἐσμέν) : *we, who are allies among (you).* — Ξάνθῳ : not the same as the Xanthus in the Troad. — καδ (= κατὰ) δέ : *and (I left) behind, etc.* — τά τ', κτέ. : *which, whoever is needy, longs for ; denoting the abundance of his possessions.* — ἀλλὰ καὶ ως : *but even thus, i. e. though my treasures are not here, but far away in Lycia.* — ἀνδρί : *with a man, i. e. any man of the enemy who falls in my way.* — ἀτὰρ...οἶνον : *and yet (though I am willing thus to expose my life) I have nothing (lit. there is nothing to me) here, such as, etc.* φέροιεν spoken of things, which they might carry away ; ἄγοιεν, of animals, which they might lead away. — ἀτὰρ οὐδὲ, κτέ. intensifies the foregoing statement : *thou standest still, nay more, thou dost not even exhort, etc.* ὥρεσσιν fr. ὥρ = ὥρη.

**487–492.** μὴ...γένησθε : cf. 1, 26 ; 2, 195 ; ἀλόντε (ἀλίσκομαι) : *taken, caught ; Butt. and some others understand the dual here as an abbreviated form of the plur., but it is now usu. explained as referring to the two parties implied above : beware lest in any way you and the rest of the people (τύνη καὶ ἄλλοι λαοί) become, etc.* πανάγρου, adj. — οἱ δέ : *and they, i. e. ἄνδρες δυσμενέες ; ὑμήν, fr. ὑμός, ἡ, ὅν.* — σοι, dat. w. μέλειν. — έχέμεν depends on λιστομένῳ, and is here intrans., *entreating the leaders of...to hold out.* ἀποθέσθαι, sc. χρή σε, *and it is necessary that you put away (i. e. refute) the sharp (lit. strong) reproof (which you have just received from me, and to do this by the exhibition of valiant deeds).*

**493–505.** δάκε, δάκνω : "Εκτορὶ, dat. of interest in looser relations. — V. 494, cf. 4, 419. — οἱ δέ : *the Trojans ; ἐλελίχθησαν, ἐλελίξω.* — ἀλωάς, called *ιεράς*, because *sacred to Demeter.* — λικμώντων (λικμάω), gen. abs. w. ἀνδρῶν. — κρίνῃ : *in its primary sense, to separate.* — ἐπειγ. ἀνέμων : *while the winds hasten (the work, i. e. the separation of corn and chaff).* — αἱ...ἀχυρμιαί : *the point of the comparison is here ; and the chaff-heaps grow white.* — ὅν, obj. of ἐπέπληγον (reduplicated aor. of πλήσσω). — δι' αὐτῶν : *through them, i. e. through their ranks.* — πόδες ἵππων : *the feet of the (Trojan) horses ; ἄψ ἐπιμισγ., mingling again (in the battle).* — ὑπό, ἔστρεφον : *ὑποστρέφω.* — ήνιοχῆes : *the (Trojan) drivers.*

**506–518.** οἱ δέ : *and they (the Trojans) ; μένος...φέρον, bore their stout hands (lit. strength of hands) straight against (the foe).* — ἀμφὶ...έκαλυψε : *spread (a veil of) night around ; μάχη...ἀρήγων, aiding in battle.* Cf. 1, 521. — τοῦ...Φοίβου, κτέ. : cf. ἡ...γυνή, 1, 348, note ; ἐκράιανεν, κραίνω. — Ἰδε (sc. Ἀπόλλων)...οἰχομένην. It appears from 418 that she had returned

to Olympus ; but the time of her departure from the battle is nowhere mentioned ; ἀρηγῶν, subst. distinguished by the accent fr. ἀρήγων particip., v. 507. — Αὐτός : *he himself*, i. e. Apollo. — μεθίστατο : *stood in the midst of*. — μετάλλησαν, μεταλλάω. — οὐ...ζα (= εῖα, fr. ἐάω) : *did not allow them (to make inquiries)*. — ἀργυρότοξος, here used as subst., cf. I, 37, *the god of the silver bow*. — Ἐρις...μεμανῖα, cf. 4, 440.

Vv. 519–589.—The Achæans stand their ground. Agamemnon, after exhorting the army, steps forward to meet Æneas. The latter flees before Menelaus and Antilochus.

519–540. Τοὺς...Δαναούς (cf. Φοίβου, v. 508), obj. of ὥτρυνον. — ὅφρα, temporal : *when sleeps the force of*, etc. — ἀέντες, ἄημι. — V. 527, 528. Notice that Diomed has receded to the background. — ἀλκιμον...ἔλεσθε : a rare expression, *take to yourselves a strong heart*. — ἀλλήλ. αἰδεῖσθαι, κτέ. : *respect one another*, etc., so as not to bring disgrace on one another by cowardice. — σόοι, sc. εἰσίν. — πέφανται (Lex. ΦΕΝΩ ; stem φεν- or φα-), pres. in meaning. — ὅμῶς (distinguish from ὅμως, *yet, still*) ; *equally with*, etc. — ἔσκε, εἰμί : iterative ending. — θοὸς...μάχεσθαι : *swifto fight*, etc. — ἡ δέ : *and this* (the shield). — ἔρυτο, Lex. ἔρυν, III. — ἐν...ἔλασσεν : *but he (Agam.) drove (it) through*, etc., *into*, etc. Force of ἐν w. a verb of motion? — δούπησεν πεσών, sc. Δηικόων.

544–560. ἀφνειὸς βιότοιο : *rich in the means of subsistence*. Cf. *dives opum*, Æn. I, 14. — δι relates to Ἄλφειοῦ. — ἀνακτά w. the dat. (after the analogy of ἀνάστω), *a ruler of many men*. — εὖ εἰδότε, cf. v. II. — τιμήν, obj. of ἀρνυμένω. Cf. I, 159. — Ἀτρεΐδης. Notice the ι subscript. dat. pl. — τέλος θανάτοιο, cf. 3, 309. — τώ γε (demonst.) : *as two lions yonder on the tops*, etc. — ἐτραφέτην (*τρέφω*), gnomic aor. — ὅφρα, κτέ. : *until they two themselves also* (i. e. the young lions). — κατέκταθεν (*κατακτείνω*) : gnomic aor. — τοιω τώ : *thus these two*, lit. *such these two*. — καππεσέτην (*καταπίπτω*) = κατεπεσέτην.

563–575. τοῦ limits μένος, obj. of ὥτρυνεν, *roused his courage*; τὰ...ἴνα, *with the intent, that, etc.*; lit. *meditating these things, in order that*. — περὶ...δίε (περιδίω) : *greatly feared for the, etc.* — πάθοι...ἀποσφῆλει, subj.? sc. ποιμὴν λαῶν. — μέγα, κτέ. : *and should lead them greatly astray from their labor* ; or more freely, *and should deprive them of the fruits of their toil*. If Menelaus should fall in battle, the chief end of the war — the restoration of Helen to Menelaus — would be impracticable, and hence their labor would be lost. — V. 568. τώ (Menelaus and Æneas), subj. of ἔχέτην. — V. 573. οἱ δέ : Menelaus and Antilochus. — νεκρούς, *the dead bodies*, and τὼ δειλῶ (obj. of βαλέτην), *the two unfortunate men*, both refer to the sons of Diocles (v. 548), just slain by Æneas. — αὐτῷ δὲ στρεφθέντε...μα-

χέσθην: *but they themselves* (i. e. Menelaus and Antilochus) *turning* *fought*, etc.

578–589. τόν, obj. of νύξε (νύσσω) ἐστάβτα: *him, while standing.* — ὑπέστρεφε: when he saw the fate of his master, he turned to flee. — ἀγκῶνα: without κατά (cf. v. 579): *having hit (him) on the midst of the elbow.* — λεύκ' ἐλέφαντι: *white with ivory*, i. e. being in some way ornamented, probably studded, with ivory. — ἤλασε κόρσην: cf. v. 80, *smote (him) on the temple.* — δηθὰ μάλα: *a very long time*, i. e. very long for so strange a posture, as he was standing on his head. — τύχε, κτέ.: *for he struck in deep sand.* — ὅφρα: *until*, connect w. ἐστήκει. — πλήξαντε...βάλον: *having struck (him) cast (him)*, etc. — τούς: *these*, i. e. the horses.

Vv. 590–710. — Exploits of Hector, of Diomed, and of Ajax. Sarpedon and Tlepolēmus meet in conflict, and the latter falls. Odysseus slays many of the Lycians. Hector with Ares comes to their aid, and slays many of the retreating Achaeans.

590–606. Τοὺς δέ: Menelaus and Antilochus. — κεκληγώς, κλάζω. — Ἐνυώ: cf. 333. — ἐνώμα, νωμάω: cf. 3, 218. — ἄλλοτε μὲν...ἄλλοτε (notice the omission of δέ here): *now in front of, now behind, etc.* — Τόν: *this one, him*, i. e. Ares. Recollect that Athena had given him the power of recognizing the gods (v. 127). — ἀπάλαμνος...στήη: *stands helpless.* — ἀνά τ' ἔδραμε (ἀνατρέχω): *gnomic aor., and he retreats back.* — οἷον δῆ: *how now, or why now do we wonder that the divine Hector is, etc.* — τῷ...πάρα (notice the anastrophe): *always by his side is, etc.* — καὶ νῦν οἱ πάρα κεῖνος: *and now by his side (is) yonder Ares.* — πρὸς...αιέν: *always turned towards the Trojans, i. e. with your faces always towards the Trojans.* μενεανέμεν, infin. as imperat., *nor desire, etc.*

613–627. πολυκτήμων πολυλήιος: *with many possessions, many corn-fields.* Two synonymous words to emphasize the thought. Often so in Hom. — ἐπικουρήσοντα (agrees w. ἐ (enclit.), obj. of ἥγε) μετὰ, κτέ.: *lit. to render assistance after, i. e. to render assistance as a follower of Priam, etc.* — ἐπὶ...ἔχεντα (χέω): *poured upon (him, i. e. upon Ajax).* — σάκος...πολλά: *and his shield received many (sc. δούρατα).* — προσβάς (πρὸς, βαίνω): *stepping upon (him).* — ἀλλα: adv. acc., *nor longer besides (i. e. besides the act of drawing out his own spear from the body) was he able, etc.* — ἀμφίβασιν κρατ.: *the powerful advance round about (him) of the, etc.* — 625 = 4, 534. — 627 = 5, 84.

630–646. V. 630 = 3, 15. — τίς τοι, κτέ.: *what necessity (is there) to thee a man unskilled in battle being here to tremble? i. e. to stay here and tremble?* — πολλὸν...ἐπιδεύειν: *you fall far short of, etc.* — ἐπὶ w. gen. of person, *in the time of, among.* — ἀλλοῖον τινα, κτέ.: *another sort of man,*

do they say, was the mighty Hercules (lit. the Herculean might). — ἔξ οὖς (notice the breathing and the *i* subscript) κτέ.: with only six ships, etc. — ἀνδράσι παυροτέροισιν: with fewer men (i. e. fewer than you brought hither. So Am., F. Others render it, with very few men). — κακὸς θυμός, sc. ἔστιν. — οὐδ' εἰ...ἔστι: not even if you are, etc. This does not quite agree with the preceding, and the whole verse (645), as Düintz. observes, might well be spared. — ἀλλ'...περήστειν: but that you will pass, etc.

648–662. κεῖνος: that one, he, i. e. Hercules. — ἀφραδίησιν: dat. of manner or cause, w. ἀπώλεσεν. — εῦ ἔρξαντα: having performed a service, i. e. having rescued Hesione, daughter of Laomedon, from the sea-monster. See Class. Dic., Laomedon. — σοὶ...τεύξεσθαι: will happen to thee, will come upon thee. — δαμέντα, sc. σέ: and that you subdued...will give, etc.; ψυχήν, same const. w. εὖχος, obj. of δώσειν. — κλυτοπάλω: having famous steeds (with which he carries away men on his chariot to the under-world). — κατ' ὄφθαλμῶν: lit. down over his eyes; freely rendered, gloomy night falling over his eyes enveloped him. — βεβλήκειν, 3d pers. w. movable *v*; cf. ἥσκειν, 3, 388; μαιμώσα (μαιμάω), rushing; ἐγχριμφθεῖσα, ἐγχριμπτω. — πατήρ: the father of Sarpedon, i. e. Zeus. Cf. v. 635.

665–670. ἐλκόμενον: being dragged along, agrees w. δόρυ, subj. of βάρυνε. — τό is explained by ἔξερνσαι, no one considered, nor bethought himself of this, to draw out, etc. — ἐπιβαίη: that he might step forward. Cr. understands this word of mounting the chariot; but it is not usu. understood thus. — σπευδόντων, sc. αὐτῶν, gen. abs. denoting both time and cause. Perh. the latter is more prominent; so we may render it, because they were in haste. — ἀμφιέποντες: this particip. may often be rendered as adv., for they were busily occupied with such toil. — νόησε: perceived (it, — the fact that Tlepolemus was being carried from the field). — ἔχων: particip. denoting manner, with, etc.

670–683. μερμήριξε...ἢ...ἢ: cf. I, 189. — προτέρω: adv. cf. 3, 400, whether (rushing) forwards he should pursue, etc. — ὅγε: a “common repetition in the Epic style” (Cr.), with no special emphasis on ὅγε. Cf. I, 190. — τῶν πλεόνων Λυκίων: of the multitude of the Lycians. Cf. κατὰ πληθὺν Λυκίων, v. 676. — οὐδ'...ἢεν: but it was not fated, etc., ἀποκτάμεν, ἀποκτείνω. — τῷ...τράπε θυμόν: lit. turned the mind in respect to him (τῷ, dat. of interest); freely rendered, turned his mind among, etc. — κὲ...κτάνε...εὶ μῆ, κτέ.: supposition contrary to reality, would have slain, unless, etc. — χάρη...οἱ προσιόντι: rejoiced at his coming.

684–694. μῆ, κτέ.: suffer me not to lie a prey, etc.; ἐπάμυνον, imperat., ἐπαμύνω. — λίποι: a wish, then may life even leave me, etc. Unhappy as this lot — to die in a foreign city — might be, it was far preferable to falling into the hands of the enemy. — εὐφρανέειν (εὐφραίνω) depends on ἔμελλον. — πολέων (*πολύς*): notice the accent distinguishing it from πόλεων (fr. πόλις).

ἀπό, w. ἔλοιτο, *that he might take away*, etc. — εἰσαν...φηγῷ: *placed...under the beautiful oak of*, etc. This was on the way to the city, not far from the Scean gate. — θύραζε: L. & S. θύραζε, 2: repeats and strengthens the idea of ἐκ.

**696–710.** τὸν...ψυχή is not spoken here of death, but simply of fainting. — ἀμπνύνθη, ἀναπνέω. — Connect περί w. ἐπιπνείουσα: *breathing upon (him) round about*; θυμόν, obj. of ζῶγρει, *revived*, etc., κακῶς κεκαφότα (Lex. κεκαφηώς), *hard panting or gasping*. — ἐπὶ w. gen. *towards*. — ἀντεφέροντο μάχῃ: lit. *were borne against (the Trojans) in battle*. — ἐπὶ (v. 705): adv., *in addition, besides*. — μέγα...μεμηλώς (μέλω): *having great care for wealth*. — κεκλιμένος (κλίνω): lit. *inclined*, i. e. *dwelling on the Cephisian lake*. — πίονα, Lex. πίων, II. — δῆμον: *country, district*. The meaning is made plain by the adj.

Vv. 711–791.—Hera and Athena, with the consent of Zeus, descend to the battle-field. Hera exhorts the Achæans.

**711–723.** Τοὺς δέ, i. e. Hector and Ares. — Ἀργείους, obj. of ὀλέκοντας. — V. 714, cf. 2, 157. — τὸν...ύπέστημεν: *we promised that word, we made that promise*. The promise here alluded to is nowhere mentioned in the Iliad. ἐκπέρσαντα, *that he having sacked*. — καὶ νῦν μεδώμεθα: *let us also bethink ourselves of*, etc. — ἐποιχομένη...ἔντυεν (ἐντύνω): *went and got ready*. — ἀμφ'...βάλε nearly = θῆκε, but denotes greater despatch; lit. *quickly cast around the chariot*, i. e. *placed on the chariot*. This indicates a custom of removing the wheels when the chariot was not in use. — ὀκτάκνημα (adj.): *with eight spokes*. The usual number was but six. — σιδ...ἀμφίς: *around the steel axle*, — explanatory of ἀμφ' ὄχέεσσι. It appears from Schliemann's discoveries that iron or steel was almost as rare and costly as gold in Troy.

**724–730.** τῶν, sc. κύκλων, limits ἵτυς: *the imperishable felly of these (was)*, etc. — ὑπέρθεν: *above*, i. e. *on the outer side, around the felly (were)*, etc. — πλῆμναι: *naves*, or, as we oftener say, *hubs*; ἀμφοτέρωθεν: *at both ends (of the axle)*. — δίφρος...ἔντέταται (ἐντείνω): *the chariot-board (D.) was hung on*, etc.; lit. *has been hung*; representing it as something present to the mind of the poet. So also εἰσὶ above. — δοιαὶ...ἄντυγές εἰσιν: *two circular rims*. See Auten. sub ἄντυξ. — τοῦ (sc. δίφρον) δ' ἔξ...πέλεν: *and from it extended*, etc. — λέπαδνα: *yoke-bands (D.)*. — ἐν...ἔβαλε (ἔμβάλλω). Cf. note on ἀμφ'...βάλε, v. 722; *cast in it (the yoke), beautiful*, etc.

**734–744.** πέπλον κατέχενεν: *let fall*, etc.; lit. *poured her veil*. It was so light and airy (έανόν) that it fell in waves: hence the metaphor κατέχενεν. πατρός limits οὐδει. — τεύχεσιν...θωρήσσετο: *equipped herself with (his)*

*armor for, etc. — ἐν δέ: and within (was), etc.* This need not be repeated in rendering v. 740. — V. 741, lit. *and within was a Gorgon head of a dread monster, i. e. the head of Gorgo, dread monster.* — ἀμφίφαλον: *with divided crest; τετραφάληρον, with fourfold crest.* (Auten.). Both words are rare, and the meaning is not very certain. Cf. L. & S. — ἑκατὸν...ἀραρυῖαν: *fitted to, i. e. sufficient to protect the armed men of, etc.*

746–763. *τῷ: as relat., with which; so also τοῖσιν τε (= τοῖς τε), with whom.* — ἐπεμαίετο (*ἐπιμαίουμαι*), *touched.* — μύκον, *μυκάομαι.* — *τῆς (= ταῦς), to whom.* — ἀνακλῖναι...ἐπιθεῖναι depend on ἐπιτέτραπται: *to roll aside and to draw the dense cloud.* — *τῇ, adv. explained by δὶ' αὐτάων (i. e. πυλάων): here then, through them.* — *κεντ-* (deriv.?) *ἔχον ἵππους: they guided their excited steeds.* — Vv. 753, 754, cf. I, 498, 499. — *Ζεῦ πάτερ:* the common mode of addressing Zeus; hence, Hera, his wife and sister, uses the same language. — *οὐ νέμεσίζῃ:* a question, anticipating an affirmative answer; *are you not indignant, etc.* — *τάδε καρτερὰ ἔργα: acc. of specif., respecting these or for these violent deeds.* — *ὅστατιον (= ὅστον) κτέ.:* the relat. pron. is best rendered here, as often, by resolving it into a causal conj. and demonst., *because he has destroyed so many and such, etc.* — *ἀνίντες (ἀνά, ἵημι): having let loose this “madman” (D.); θέμιστα, acc. sing.* — V. 762, cf. v. 421. — *αἱ κεν...ἀποδίωμαι (ἀπό, δίouμai, see Lex. διώ, II.), if having smitten...I shall drive in disgrace (λυγρῶς), etc.*

765–777. *ἄγρει (ἀγρέω) μάν (= μῆν), On then!* — *ἐπορσον (ἐπί, ὅρνυμι): aor. imperat., rouse against him, set upon him.* — *ἢ (refers to Ares), obj. of πελάξειν (Lex. B. trans. I).* — *ὅστον, κτέ. (v. 770), as far as a man beholds (ἴδειν, gnom. aor.) the dim (distance), etc.; τόσσον, so far.* — *περὶ...ἔχειν: poured around (them) a dense mist, no doubt, to conceal them from the eyes of mortals.* — *ἀνέτειλε, ἀνατέλλω: νέμεσθαι, to feed upon; infin. denoting purpose.* It appears from this verse that the horses of the gods, as well as the gods themselves, partook of immortal food. Cf. v. 369.

778–791. *τρήρωσι...όμοῖαι: resembling in their steps (ἴθματα) timid wood-pigeons.* The point of comparison is not in the word *timid*, but in the lightness, ease, and rapidity of their steps. — *ἀμφὶ...εἰλόμενοι: drawn close around, etc.* — *λείουσι = λέουσι, fr. λέων.* — *συστὶ κάπροισιν: cf. note on αἰπόλοι ἄνδρες, 2, 474.* — *αὐδήσασχ' (= αἰδήσασκε); αὐδάω with iterative ending; τόσον...ὅστον, used to cry as loud as;* Stentor is mentioned only here in Hom. According to a later tradition, he was a warrior from Arcadia. From him has sprung the proverb “Stentorian lungs, Stentorian voice.” — *Αἰδώς: Shame! Argives! etc.* — *κάκ' ἐλέγχεα: cf. 2, 235; εἶδος ἀγητοί, cf. εἶδος ἄριστε, 3, 39.* — *πρὸ...Δαρδανιάων: in front of the Dardanian gate;* probably the same as the *Scæcan gate, 3, 145.* — *κοιλῆς ἐπὶ νηυστὶ: on the hollow ships;* a great exaggeration, as the Trojans had not yet driven the Greeks nearly so far back.

Vv. 792–863. — Athena at first reproaches and then encourages Diomed. Mounts his chariot herself as driver. The two move against Ares and wound him.

793–807. ἐπόρουσε (ἐπι, ὥρούω): not in hostile sense here; *hastened towards*. — ἔλκος ἀνα-: *cooling the wound*, by raising the strap which passed over it; v. 798. — τό μιν βάλε: two accs. w. one verb; τό, cogn. acc.; μιν, direct obj., which Pandarus with an arrow inflicted on him. — ὑπό: of place, *under*. — χεῖρα: acc. of specif., freely rendered, *his hand grew weary*. — ἀν (= ἀνὰ) δ' ἵσχων: *and holding up*. — διλίγον, adv. *Surely Tydeus begat a son, little resembling him*. Nearly the same is said by Agam., 4, 400. — δέμιος: acc. specif. — καὶ ρ' ὅτε, κτέ.: subordinate clause. αὐτάρ ὁ... ἔχων, 806, principal sentence, w. αὐτάρ (as often in Hom. w. δέ); v. 805 is parenthet. *Accordingly, even when I did not allow him to...when he went as a messenger...I exhorted him quietly to feast...but he...challenged*, etc. So F. punctuates and explains. Am. punctuates and explains differently. The entire sentence is somewhat loosely constructed. We shall best represent the original, by adopting, as nearly as possible, the same construction in English.

809–824. σοί depends on παρά in comp. w. ἴσταμαι; φυλάσσω, sc. σέ. — προφρονέως, w. κέλομαι. Am., F. — σεῦ w. γυῖα: *your limbs*. — ἔπειτα: *after this, hereafter*. — τῷ: illative. — σέων...ἔφετμέων: by synizesis, pronounced in scanning, σῶν...ἔφετμῶν; *I still remember your injunctions*. Cf. v. 129 ff. — εἴας (έάω): 2d pers. sing. imperf. — τοῖς ἄλλοις: in distinction fr. Aphrodite. — οὐτάμεν (οὐτάω): aor. infin. depends on the idea suggested above in ἔφετμέων, (*you enjoined upon me*) to wound, etc. — ἀλήμεναι (εἰλω): aor. pass. infin. For the meaning, cf. εἰλόμενοι, v. 782. — ἀνά w. μάχην: does not suffer anastrophe.

826–834. κεχαρισμένε, χαρίζω. — τόγε: *as far as relates to this, or on this account, do not thou fear, etc.* Cf. τό, 3, 176. — ἐπ'...ἔχε: *direct...against, etc.* — σχεδίην: adv., *near at hand*. For the form, cf. αὐτοσχεδίην, ἀντιβίην, λίην, ἀντην. — τυκτὸν (τεύχω) κακόν: lit. a made or completed evil, i. e. a perfect, an unmitigated evil. — δο, κτέ. There is no other allusion to this in the Il. — στεῦτο: cf. 3, 83. — τῶν δὲ λέλασται (λανθάνω): *and has forgotten these things*, i. e. his assurances to Hera and Athena.

836–845. χειρὶ...ἔρυσασα: *having drawn (him) back with (her) hand*; ὁ δέ, *and he*, referring to the obj. of ἔρυσασα, i. e. Sthenelus. — ή δὲ...ἔμψυχα θεά: *and she, impetuous goddess*. — ἄγεν: *for it (the axle) bore, etc.* — V. 841 (cf. v. 829): *immediately she directed, etc.* Notice the asyndeton, denoting haste. — ἤτοι ὁ μέν: *he indeed, i. e. Ares*. — δῦν'.. κυνέην: *put on the helmet of Hades (the unseen one, or the invisible, fr. a priv. and λόγιν, to see)*. How Athena came by the helmet of Hades, just at this mo-

ment, or what she had done with her own helmet, mentioned v. 743, are questions that have troubled modern critics much more than they did Homer. — *μή* : *in order that not*, or simply, *lest*; *μήν*, fem., *her*.

850–863. *σχεδὸν...ἐπ'...ιόντες* : *almost on the point of rushing on one another*. *εἰμι*, in the indic. and particip., often fut. — "Αρῆς ..ύπέρ" : *Ares reached beyond*, etc. *ἴππων*, *of the horses* (of Diomed). Ares was on foot, having lent his horses to Aphrodite. Cf. v. 363. — *τόγε* : *this*, i. e. the spear (*ἔγχος*) of Ares. — *ύπεκ δίφροιο* w. *ἀιχθῆναι* (*ἀισσω*), *gave it a thrust so that it was sped in vain under*, etc. — *ἐπέρεισε* (*ἐπερείδω*), sc. *ἔγχος*. — *ζωννύσκετο* (*ζώννυμι*, w. iterative ending) *μίτρην* : *lit. where it was girt in respect to the belt*, i. e. *where the belt was girt*. — *τῇ* : adv., *there*. — *διὰ...* *ἔδαψεν*, Lex. *διαδάπτω*. — *ἐκ...σπάσεν* : has the same subj. as *οὐτα*, sc. *Διομήδης*. — *ὅσσον* : *as loud as*. *ἐπίαχον*, gnomic aor. — *τοὺς δὲ...Ἄχαιοὺς, κτέ.* : *these, the Achaeans*, etc. — *ύπό* : cf. 3, 34. — *τόσον*, correlat. w. *ὅσσον*, v. 860, *so loudly did Ares, etc.*

Vv. 864–909. — Ares returns to Olympus; enters a complaint before Zeus; is healed by Paiēon, the physician of the gods. Hera and Athena also return to Olympus.

864–876. *οὖ...ἄήρ* : *as the air appears black with clouds*. — *καύματος ἔξ* (notice the form of the prep. after its noun); *as a result of the heat*, or, more freely, *after a burning heat*; *ἀνέμοιο, κτέ.*, gen abs., *when*, etc. — *καρτερὰ ἔργα* : cf. v. 757. — *τετληότες εἰμέν* : a circumlocution for the pres. indic., which is not in use. Lex. ΤΛΑΩ : *we gods endure*, etc. — *σοὶ...μαχόμεσθα* : *with you do we all wrangle, or you do we all blame*. *ἢ τε* relates to *κούρην* (i. e. Athena).

878–887. *ἐπιπείθονται, δεδμήμεσθα* : notice the change of person. — *ἔκαστος* : in appos. w. the subj. of *δεδ-* (fr. *δαμάω*), *and we, each one, are subject to you*. — *ταύτην...προτιβάλλεαι* (*προσβάλλω*, in the mid., *to cast one's self against*, hence *to oppose*), *this (goddess) you do not oppose either*, etc. *ἀνεῖς*, Lex. *ἀνίημι*, III. 2. — *ἐπεὶ...ἔγείναο* : *since you yourself begat*, etc. Homer seems to know nothing of the myth, that Athena sprang from the head of Zeus. — Vv. 883, 884, cf. vv. 458, 459. — *ύπήνεικαν* (*ύποφέρω*) ...*πόδες* : *an acknowledgment not very creditable to the god of war*. — *κέ*, join w. *ἔπασχον*. The protasis is readily supplied by the mind; (had it not been so, i. e. had not my swift feet borne me away), *surely, I should long suffer woes there* (*αὐτοῦ*, i. e. on the battle-field) *among*, etc. *ἢ κε...έα* (= *ἥν*, Att.), *or, though alive, should be*, etc. — *τυπῆσιν* : dat. cause or means.

889–898. *ἀλλοπρόσταλλε* : cf. v. 831, *thou wavering turncoat* (D.). — Vv. 890, 891, cf. I, 176, 177. — *ἀάσχετον* = *ἄσχετον* : *intolerable*. — *τῷ* : illative. — *κείνης* limits *ἔννεστῆσιν* (Lex. *ἔνεστια*). — V. 895. The sudden

change in the tone of Zeus is occasioned by the recollection that Ares is his son. *ἔχοντα*, supplementary particip., *I will not endure that you much longer have*, etc. — *έμοὶ...μήτηρ*: *and your mother bore you to me*. — *τεῦ* (enclit.) = *τιώς*; *γένεν* = *έγένον*, *but if you had been born from any other of the gods*, etc. — *ἐνέρτερος Οὐραν-*: *lower than the sons of Uranus*, i. e. the Titans, who were chained in Tartarus. So the word *οὐραν-* is understood in this passage.

**899–905.** *ἀνώγειν*: plupf., 3d pers. w. movable *v*; cf. *βεβλήκειν*, v. 661; impf. in meaning. — Vv. 900, 901, cf. vv. 401, 402. — *ἐπειγόμενος συνέπηξεν*: lit. *hastening curdles*, i. e. *quickly curdles*. — *ὑγρὸν ἔόν*: *when it is a fluid*; opp. to *συνέπηξεν*. — *περιστρέφεται*, sc. *γάλα*; *κυκώντι* (*κυκάω*), dat. of agent; *and it is stirred very rapidly by the one mixing (it)*. — *ξεσεν*, *ἔννυμι*.

## ILIAD VI.

Vv. 1-71. — The Achæans victorious.

**I-II.** οἰώθη: *was left alone*, i. e. was abandoned by the gods. Cf. 5, 907 ff. — πολλά: adv., *much, furiously*. — ἐνθα καὶ ἐνθα...πεδίοιο: gen. w. adv. of place, *here and there in the plain*. — ἀλλήλων depends on ιθυνομένων: *while they aimed at one another*, etc. H. 574, c; G. § 171. — πρῶτος: *first (of all)*, i. e. after the withdrawal of the gods. — φόως (φῶς, φάος)...ἔθηκεν: *brought (lit. placed) light*, etc., a metaphor, which is as readily understood in Eng. as in Greek. — τέτυκτο (τεύχω): *had been made*; or simply, *was*. — Vv. 9-11, cf. 4, 459-461.

**14-19.** ἀφνειὸς βιότοιο: cf. 5, 544, N. — φιλέεσκεν (φιλέω, iterat. ending): *he used to treat all in a friendly way*, i. e. *he used to entertain all*. — ὁδῷ ἔπι: anastrophe. — οἰκία (ᾳ: οἰκία of declens. 1st has α), obj. of ναῖν. — οῖ: dat. of interest w. ἥρκεσε, *averted from him* (lit. *for him*). — ἄμφω...ἀπηγύρα (two accs. w. one vb.): *he* (i. e. Diomed) *took away from both*, etc. — αὐτὸν...Καλ., appos. w. ἄμφω, *from him*, etc. — γαῖαν ἐδύτην: *entered the earth*; cf. δῦναι δόμον<sup>"</sup>Αιδος εἴσω, 3, 322.

**20-28.** Εύρυαλος: Euryalus, a companion of Diomed. — βῆ μετά: *he went in pursuit of*. — νύμφη νηΐς: *a naiad nymph*, i. e. a nymph dwelling in fountains. — τέκ' (= ἔτεκε)...Βουκολ-: *bore to*, etc. — ποιμαίνων...μίγη (= ἐμίγη, fr. μίγνυμι), sc. Βουκολίων; μίγη, κτέ.: *had intercourse (with the nymph) in love*, etc. Cf. 3, 445. — Μηκιστηιάδης: *the son of Mecisteus*, i. e. Euryalus.

**32-50.** ἐνήρατο, ἐναίρω. — ναῖε, sc. "Ελατος. — ἐνρρείταο, ἐνρρείτης = εύρείτης = εύρεής. — ἔλε = εἶλε, αἱρέω. — πεδίοιο: gen. of place; *fleeing bewildered over the plain*. — ἄξαντε, ἄγνυμι. — ἐν πρώτῳ ρυμῷ: *in the first (part of)*, i. e. *in the forepart of the pole*. — αὐτῷ μέν, in contrast w. αὐτὸς δέ; *went themselves, went alone; but he himself*, i. e. Adrastus. — ἀτυχ-φοβέοντο: two synonymous words, to strengthen the expression, *were fleeing panic-stricken*. — ἔξεκυλίσθη, ἔκκυλίω. — λαβῶν...γούνων: cf. 1, 407, N. — Ζώγρει (ζωγρέω), imperat., sc. ἐμέ. — ἐν...πατρός, sc. δόμῳ: *in the house of*, etc.; a common ellipsis. — χαλκός, κτέ.: appos. w. κειμήλια. The abundance of gold, often finely wrought, is among the most surprising discoveries at Hissarlik (Troy) and at Mycenæ. Copper, nearly pure, was the

most common metal. Bronze, of about 90 per cent. copper and 10 per cent. tin was comparatively rare, and used chiefly for armor. The observing student must have been struck with the fact that iron or steel (*σίδηρος*) is rarely mentioned. No traces of it, up to this time, have been found in old Mycenæ or in Hissarlik. Cf. Schl. Mycenæ; Gladstone's Preface, p. x. — *τῶν*, relat., limits *ἄποινα*: *εἴ κεν πεπύθοιτο* (*πυνθάνομαι*), of which my father would give thee..., if he should learn that I (was) alive, etc.

**51-60.** Cf. 2, 142; 3, 395. — *μίν*, obj. of *δώσειν*, was about to give him, etc. — *ἐπὶ νῆας...καταξέμεν* (fut. infin. denoting purpose): to conduct (him) to, etc. — *θέων*: *θέω*. Not to be confounded w. *θεῶν*, gen. pl. of *θεός*. — *?Ω πέπον*: not in a good sense here. Cf. 2, 235. “Soft-hearted Menelaus” (D.). — *ἡ σοὶ* (dat. of interest), *κτέ*: surely, the best things have been done to you in your house by, etc.; bitterly ironical. — *ὑπεκφύγοι*, optat. of wishing, without *ἄν*: may no one of these, etc. — *μηδ'* (v. 58), repeated and strengthened in v. 59: *κοῦρον ἔόντα* agrees with *ὄντινα*, and is thrown in to show more emphatically the sex of the unborn infant; *ὅς* is here demonst.; and may not he, whom the mother bears in her womb, being a male child, may not even he escape; but may, etc.

**62-71.** *αἰσιμα παρειπών*: advising what was fitting. So Cr., Seil., et al. Some, however, take it in the sense, *advising fatal (measures)*. — *ό δέ*, i. e. Menelaus. *χειρί*, dat. of inst., with his hand. — *οὐτα* (*οὐτάω*), aor. The imperf. is *οὔτα*. Why? — *ό δέ* (v. 64), Adrastus: *ἀνετράπετο*, fell backward. — *ἐνάρων ἐπιβαλλόμενος*: lit. casting himself upon, etc.; i. e. aiming at spoils. — *ώς*: final conj., so that, in order that; *πλεῖστα*, sc. *ἔναρα*. — *τὰ* (sc. *ἔναρα*)...*νεκροὺς...συλήστε*: two accs. w. one verb.; you will, undisturbed, strip these from the bodies that lie dead, etc.

Vv. 72-118. — The soothsayer Helenus directs Æneas and Hector first to stay the flight of the Trojans, and then that Hector repair to the city to exhort the aged men and the matrons to offer vows and prayers.

**73-85.** *αὐτε*: on the other hand. — *κεν...εἰσανέβησαν*, *εἰ μὴ...εἶπε*: suppos. contrary to reality; would have gone up into Ilium (driven) by... subdued (*δαμέντες*, *δαμάζω*) by, etc., had not Helenus, etc. — *πόνος*: labor, toil (of war). — *μάχεσθαι, φρονέειν*, depends on *ἀριστοι*, best for every purpose, both to fight, etc. — *στῆτ' αὐτοῦ*: stand here. — *πάντῃ ἐποιχόμενοι*: going against (them, i. e. the people), resisting (them) at every point. — *πρὶν...πεσέειν*: before they, fleeing, again fall, etc. *πρὶν* w. infin.; *γενέσθαι*, same const. w. *πεσέειν*, and become a rejoicing, etc. — *ἐποτρύνητον*: 2d pers. dual, subjunc. — *ἡμεῖς*: we, i. e. all the Trojans except Hector, who is directly addressed, v. 86. — *τειρόμενοι*, agrees w. *ἡμεῖς*, is concessive; *μάλα* and *πέρ* strengthen the assertion; though very greatly oppressed.

86-96. "Εκτορ: notice the prominence given to this word; ἀτὰρ σύ, antithetical to ἡμεῖς μέν. — ή δέ: subj. of θεῖναι (imperat. 3d pers.), *let her, assembling, etc....place, etc.*; νηόν, acc. as obj. of motion. In prose εἰς would regularly be expressed; ἐν...ἄκρῃ, *in the highest part of the city, i. e. in the acropolis*; πέπλον, obj. of θεῖναι; δ = ὅς, as often in Hom., *which seems to her to be, etc.* οὖ...αὐτῇ, *to her herself*; ἐπὶ γούνασιν is best rendered directly after θεῖναι, *let her...place on the knees of, etc., the robe, etc.* — καὶ οἱ ὑποσχέσθαι: also imperat., *and let her promise to sacrifice to her (to the goddess)*; ἥντις, acc. plur., agrees w. βοῦς. — αἴ κ' ἐλεήσῃ: *if perchance she will pity, etc.* — ἀπόσχῃ, ἀπέχω: *if she will avert from, etc., the son of, etc.*

99-118. ἐδείδιμεν: plups. as impf. See Gram. δέδοικα or δέδια; *nor did we ever so fear, etc.* — ὁδε: *this one, i. e. Diomed.* — τὶς: the indef. pron. followed by οὖ, enclit.; hence, written together, τὶς οἱ; μένος, acc. of specif. — Vv. 103-106, cf. 5, 494-497. — φὰν (= ἔφασαν)...κατελθέμεν, *and they affirmed that some one of the immortal (gods) had come down, etc.*; ἐλέλιχθεν = ἐλέλιχθησαν (fr. ἐλελίξω). — βειω (= βῶ, fr. βαίνω), *that I may go, etc.* — γέρουσιν...βουλευτῆσι: attributive appos.; lit. *to the aged men counsellors*; i. e. *to the aged counsellors*; or, if the first word is understood, not of age, but of rank, *to the venerable counsellors*. — ἀρίστασθαι, ὑποσχέσθαι depend on εἴπω, *to pray to the gods, etc.* — ἀμφί, adv.; μίν, obj. and δέρμα, subj. of τύπτε; σφυρά, αὐχένα, partit. appos. w. μίν, *and at both extremities, the black shield (lit. hide) smote him on, etc.* ἄντυξ, appos. w. δέρμα, *the rim, which ran (around the) extreme (part of), etc.*

Vv. 119-236. — Glaucus and Diomed meet on the battle-field.

119-140. Notice πάις as synonym. w. νιός. Cf. Xen. Anab. I, I, I. — ἐσ μέσον ἀμφοτ.: cf. 3, 77; συνίτην, σύν, εἶμι. — ὅπωπα, sc. σέ. — δ τ': *because*, cf. I, 244; ἔμεινας (μένω), trans., *thou hast awaited, etc.* — δυστήνων, κτέ.: *children of unfortunate (parents) meet, etc.*; "unfortunate" because they must soon mourn the death of their children; μένει, dat. fr. μένος; ἀντιώσιν, ἀντιάω. — τὶς, appos. w. the subj. of εἰλήλουθας, sc. σύ. Notice the mixed const. H. 750; G. § 227. — οὐδὲ γὰρ οὐδέ: cf. 5, 22, note. — σεῦ...Νυστήιον, sc. ὅπος, *drove...down the sacred Nyseian mount.* — δύσεθ' (= ἐδύσετο = ἐδύσατο)...κατά, *sunk beneath, etc.* — δειδιότα, sc. αὐτόν or μίν, obj. of ὑπεδέξατο, *received (him), etc.* — τῷ...δόδύσαντο (δόδύσσομαι): *were angry at him (Lycurgus).* — ἐπεὶ...ἀπήχθετο: *after, or since, he became odious to, etc.*

141-149. οὐδ' ἀν, κτέ.: *but I would not, etc.* — οὖ...ἔδουσιν: *who eat the fruit of the earth, — a standing description of men, in distinction from the gods.* — ἀστον ἵθ' (= ἵτε), ώς, κτέ.: *approach nearer, that, etc.* — δλέθρου πειρατα: *the limits of destruction;* cf. τέλος θανάτου, 3, 309. — οἵ...  
οἵ...

ἀνδρῶν : as is the generation of leaves, such is that of men also. Notice the use of δέ here, connecting a demonst. to a relat. clause ; a rare usage, and not easily translated. — τὰ μέν... ἀλλα δέ τε : partitive appos. w. φύλλα ; (of) leaves, the wind scatters (lit. pours) one generation (*τὰ μέν τε*) on the ground, but the forest, blooming, puts forth others. — ξαπος limits ὥρη. — φύει (v. 149), intrans. here ; usually trans. in the pres. and intrans. in the aor. and pf.

150–159. εἰ...δαήμεναι : conclusion omitted, but readily supplied by the mind ; but if you wish, etc. (*I will rehearse to you the story*), in order that, etc. — πολλοὶ... Καστιν : and many men do know it ; parenthetical. — ξεῖτι : notice the asyndeton ; there is, etc. Εφύρη, the ancient name of Corinth. — μυχῷ Ἀργεος : in the interior of Argos (meaning here the whole of Peloponnesus, or, possibly, the whole of Greece). — ὁ : relat. pron., masc. = ὁς. — Σίσυφος, repeated, as often in poetic style. Follow, in translating, the order of the Greek clauses. Sisyphus is represented in Odys. XI. 593 ff. as rolling an immense stone up a high hill in Hades. The line of Pope is celebrated for the adaptation of sound to sense, —

“Up the high hill he heaves the huge round stone,”

and that of Hom. describing the descent of the stone is equally good, —

... τότ' ἀποστρέψασκε κραταῖς  
αὐτις· ἐπειτα πέδονδε κυλίνδετο λᾶς ἀναιδῆς.

Read the last line metrically. — οὗ, v. 157, *against him*. — Προῖτος, king of Tiryns, whither Bellerophon had fled for refuge : μήσατο, μήδομαι. — ὁς : in that he. H. 882 ; ἔλασσεν, sc. μίν, drove (him, i. e. Bellerophon). — φέρτερος ἦεν, sc. Προῖτος. — Ἀργείων limits and explains δῆμου. — ἐδάμασσεν, sc. αὐτούς, *them*, i. e. the Argives.

160–170. τῷ, Bellerophon. — ἐπεμήνατο, ἐπιμαίνομαι. — κρυπτ. φιλ. μιγήμεναι (μίγνυμι) : to enjoy his love secretly. — φρονέοντα agrees w. τόν, she did not persuade him, purposing, etc. — Βελλεροφόντην : defin. appos. w. τόν. — τεθναῖς : optat. of wishing, may you die. — ή κάκτανε, κατάκτανε (κατακτείνω), or do thou slay. — ἐθελούσῃ agrees w. μ' = μοί : an instance of the elision of οι. Cf. I, 170, σ' for σοί. — οἷον ἄκουστεν : at what he heard, or in that he heard such a thing. Cf. ὁς, v. 158, note. — κτεῖναι, sc. Βελλεροφόντην. — σήματα λυγρά : baneful signs ; not usu. thought to be alphabetic writing, but some kind of hieroglyphic. — γράψας : having engraved. Cf. 4, 139, ἐπέγραψε : ἐν πίνακι πτυκτῷ, in a folded tablet. Cf. Dic. Antiqu. art. Tabulae. — θυμοφ- πολλά, sc. σήματα. — ἡνώγειν : 3d pers. sing. plupf. w. movable ν. Cf. 5, 899, N.

176–189. καὶ τότε, κτέ. : then he both questioned him and demanded, etc. — ὅττι = ὁ τι : indef. relat., which (whatever it might be) he brought, etc. — Χίμαιραν : proper name, Chimera ; in v. 181, as comm. noun. — ἐκέλευστεν, sc. μίν : commanded (him, i. e. Bellerophon). — γένος : pred. w.

ἔην, abstract for concrete; *a descendant of gods and not of, etc.* θεῖον, adj. qualifying γένος. — ἀποπνείουσα (ἀποπνέω) agrees w. ἡ δέ: *breathing out terribly the force of, etc.* — τὴν μέν, i. e. Χίμαιραν. — Σολύμοισι: *the Solymi,* a warlike people in Lycia. — V. 185: lit. *he affirmed that he entered this, the fiercest battle of men;* or more freely, *he said this was the fiercest...which he had entered.* Cf. 3, 153, note. — τῷ, sc. Βελλερόφόντῃ; ὑφανεν; subj. ? ἄναξ Λυκίης, *for him in returning, the king contrived, etc.* — κρίνας: *having selected.* — λόχον: *an ambuscade;* cf. I, 227.

191–205. ἔοντα: supplement, particip., sc. αὐτόν, *that he* (Bellerophon) *was the brave descendant, etc.* — αὐτοῦ, adv. — ἦν, possess. pron. — καὶ μέν οἱ (dat., as appears from the accent of μέν), *and for him, etc.* — τέμενος...ἔξοχον ἄλλων: *a piece of land excelling others;* καλὸν, sc. τέμενος, *a beautiful (field) of planted and of arable land;* φυταλιή, *a piece of land planted either with vines or with fruit-trees.* — ἡ δ' ἔτεκε, v. 196, *and she (the daughter of the king, v. 192) bore, etc.* — καὶ κεῖνος: *he also, i. e. Bellerophon as well as others, especially Lycurgus;* v. 140. — δν θυμὸν κατέδων: Cic. Tusc. Quæs. 3, 26, renders this, *ipse suum cor edens, eating his own heart.* Derby renders it, *wearing away, etc., — not a very apt expression.* — τὴν δέ, sc. Λαοδάμειαν.

208–221. ὑπέροχον agrees with the subj. of ἔμμεναι, sc. ἔμε: *always to be brave and to be eminent above others.* — ἔγχος μὲν, κτέ. Notice the asyndeton, rendering the narrative more lively: *he planted his spear, etc.; thus indicating that he would not fight.* — αὐτὰρ ὁ: *moreover he (Diomed).* — μειλιχίοισι, sc. ἔπεσι: cf. 4, 256. — ξεῖνος...παλαιός: *an ancient paternal guest;* because his grandfather was the guest of Diomed's grandfather. Perhaps no more striking instance can be found of the strength of the ties of hospitality. — ξεινήια: *gifts of friendship.* — ἀμφικύπελλον: cf. I, 584. — καὶ μιν, i. e. δέπας. — ίών: fut., *when I was about to set out, i. e. for the Trojan war.* — ἐν δώμ., join w. κατέλειπον.

222–236. Τυδέα, *Tydeus*, father of Diomed. Notice here the acc. w. μέμνημαι; κάλλιφ' = κατέλιπε. — δτ' ἐν, κτέ.: *an allusion to the war of the seven Argive princes against Thebes.* — τῷ: illat., *therefore.* — σὺ δέ, sc. μοι ἔσσι ξεῖνος, *and you (to me) in, etc.* — τῶν, i. e. Λυκίων, limits δῆμον. — καὶ δι' διμέλον: *through the crowd also, as well as in single combat.* — πολλοί...Τρῶες, sc. εἰσίν, κτείνειν, *there are many . for me, to slay, etc.* In some edit. a comma is placed after κτείνειν and that after ἔπικουροι is omitted. — δν, obj. of κιχείω, as well as of πόρη. — δν ἀν δύνηαι: *whomsoever you may be able (to slay).* — ἐπαμείψομεν: subjunc., *let us, etc.* — καὶ οἵδε: *these also, i. e. the Greeks and Trojans.* — Γλαύκῳ...ἔξελετο: *took away from Glaucus, etc. ὡς, in that he, etc.* — χαλκέιων, ἐννεαβούλων: gen. of value; *golden for bronze (armor), that worth a hundred oxen for that worth nine.* Observe that value is here denoted by a certain number of

oxen. Coined money is not mentioned in Hom. Cf. 2, 449. This passage indicates also the relative value of *χρυσός* and *χαλκός*, *bronze*; or *copper* with a very small percentage of *tin*. Cf. Schliemann.

Vv. 237–311. — Hector in Troy. On the acropolis, near the palace of his father, he meets his mother Hecābe (or Hecuba), who, with the aged women, proceeds to make the offering in the temple of Athena.

**237–253.** The narrative is here resumed which was broken off at v. 118. — *φηγόν*: *the oak-tree* was without the Scæan gate, but not far away; and hence the two are mentioned together, the more important first in order. — *ἀμφ’...θέον* (notice the accent, distinguishing it fr. *θεόν*, acc., *a god*) *around him ran*, etc., *inquiring about*, etc. — *ἐφῆπτο*, *ἐφάπτω*. — *ἴκανεν*, sc. "Εκτωρ. — *ξεστῆς...τετυγμένον* (*τεύχω*): *made with polished porticos*. — *αὐτῶ*, sc. *δόμῳ*: *ἐνεσταν*, *ἐν*, *εἰμί*. — *κουράων*, w. *θάλαμοι*: *twelve-roofed chambers of polished stone belonging to his daughters*. — *ἐτέρωθεν...αὐλῆς*: *on the other side, opposite (the chambers of the sons), within the court-yard*. — *ἐνθα* (v. 251): *there*, i. e. when he had reached Priam's beautiful house, v. 242. — *οἱ* depends on *ἐναντίῃ*: *his fond mother met him* (lit. *came opposite to him*). — *Λαοδίκην ἐσάγουσα*. Critics are about equally divided in their interpretation of this phrase; some taking the particip. as intrans., *going to Laodice*, i. e. *to the house of*, etc.; others render, *leading (into the house) Laodice*. The reading of Düntz., *Λαοδίκην ἐτ’ ἄγουσα* does not seem to me probable. I prefer the rendering, *leading*, etc. — *ἐν...φῦ*, *ἐμφύω*. In what tenses intrans.? *χειρὶ*, partit. appos. w. *οἱ*, *clung to him, to his hand*; or, more freely, *clung to his hand*. — *Ἐπος, κτέ.*: cf. I, 361.

**255–262.** *τείρουσι*, sc. *Τρῶας*. — *ἐνθάδε*, join w. *ἔλθόντα*: *ἀνασχεῖν* (*ἀνέχω*) depends on *ἀνήκεν* (*ἀντημι*), *has prompted you, having come hither, to raise ... from the highest part of*, etc. — *ὅφρα κέ...ἐνείκω* (*φέρω*): *till I bring*, etc. *ὡς σπείσης* (*σπένδω*), *that, in order that*, etc. — *καύτός* = *καὶ αὐτός*: *and then you yourself also will receive benefit if*, etc. *πίγσθα, πίνω*. — *ἀέξει*, pres. *μέγα*, adv., *increases strength greatly for*, etc. — *ὡς*, relat., *as you have become weary in defending*, etc.

**264–285.** *μὴ...ἄειρε*: *something deprecated, do not, etc.* — *μὴ...λάθωμαι*: *lest, etc., or for fear that you...and that I forget, etc.* — *πεπαλαγμένον* (*παλάσσω*), agrees w. the subj. of *εἰχετάσθαι*, *that one smeared with...tray*, etc., *is not permitted*. — Vv. 271–278, cf. vv. 90–97. — *εἰπόντος* (v. 281), sc. *ἐμοῦ*, *to listen to me, etc.* — *ὡς κέ...χάνοι* (*χαίνω*): optat. denoting a wish with *κέ* (a rare const.); *O that the earth would yawn to receive him on the spot* (*κέ*, if it were possible). — *μέγα*, w. *πῆμα*. — *τοῖο τε παισίν* (*blunde ers have often confounded this w. πᾶσιν*): *and to his sons.* *φρένα* is

sometimes taken as subj. of ἐκλελαθέσθαι (aor. w. reduplicat. fr. λανθάνω), *that my heart had forgotten*, etc. Am., Düntz., Faesi, et al., take it as acc. of specif., *that I had forgotten in heart*, etc.

286–296. ή δέ: *but she*, the mother of Hector. — ποτὶ μέγαρα (plur. because it contained many apartments): *to her palace*, i. e. to that part of the house of Priam which belonged especially to herself. She had before been standing perhaps at the entrance, or in the court. Cf. vv. 242, 251. — ταῖς relates to ἀμφιπόλοισιν (masc. or fem.). — ἐς θάλαμον: *into her chamber*; probably in a retired part of her palace; κηώεντα (κηώεις), join w. θάλαμον. — ἐνθ' ἔσταν οἱ (dat. of possession): *where there were to her, where she had*. — τὴν ὁδὸν ἦν: acc. of extent, *on that voyage, on which*, etc. — τῶν ἕνα: *one of these (robes)*. — δῶρον: appos. w. the obj. of φέρε, bore (*it*) as a gift. — ὃς: (*that one*) which; ποικίλμασιν, *in its decorations*; denoting, it is thought, both the embroidery and the variety of colors. — ὡς = ὡς, as, like; placed after the word to which it belongs; hence, accented. ἀπέλαμπεν, ἔκειτο; subj.? πέπλος, *the robe*, which she had selected. — νείατος ἄλλων: lit. *the lowest of others*, — a common form of solecism. We avoid the solecism by saying, *the lowest of all*. — μετεστεύοντο, μετασεύω.

298–311. τῆστι... ὥιξε (οἴγνυμι): *opened for them*, etc. — ἀξον: *break*; notice that the 1st aor. of ἀγνῦμι is used; but the 2d aor. of ἀγω. — καὶ αὐτόν: *that even he himself*, subj. of πεσέειν. — δόφρα τοι... ἱερεύσομεν (subjunc.), *that we may*, etc. — ἀνένευε: ἀνανεύω.

### Vv. 312–368.—Hector in the palace of Paris.

312–316. αἱ μέν: *they*, the Trojan matrons. — πρὸς δώματα... καλά, τάρ' αὐτός, κτέ., is best rendered by following nearly the Greek order: *to the house of Alexander, the beautiful house, which he himself*, etc. Paris appears to have been in every respect the most stylish gentleman of the age. — οἵ οἱ (notice the difference in form). How does the former word show that the latter is enclitic, and hence the dat.?): *who had made for him*, etc. — θάλαμον... αὐλήν: *a chamber, hall, and court*. (D.)

318–331. ἐνθα: *there* (v. 313). — ἔχ' = εἶχε, *held*: ἐνδεκάπηχυ, an enormous length, suited only to an Epic hero (Düntz.) — πάροιθε... δουρός: *in front of the shaft*; χρύσεος, two syllables, by synizesis. — τὸν δ' εὑρ': *and he (Hector) found him* (Paris); ἀφόωντα, ἀφάω. — Δαιμόνιε: cf. N. I, 561. — καλά, adv.: χόλον, obj. of ἐνθεο (= ἐνέθον, fr. ἐντίθημι). Hector attributes the withdrawal of Paris from the army to ill-humor at the Trojans, occasioned, perhaps, by their undisguised dislike of him. — σὺ δ'... καὶ ἄλλω: *and you (not less than I) would contend with another man also*; μεθιέντα... πολέμοιο, *withdrawing from, avoiding*, etc. μή, *for fear that, lest*; πυρὸς δηϊοιο θέρηται, *burn with hostile fire*.

333-348. Cf. 3, 59; 1, 76. — Τρώων: objective gen. w. χόλῳ and νε-  
μέσσι, not so much from anger and indignation at, etc. — αὐτῷ, join w.  
μοί, to me myself also; ὥδε...ἔστεσθαι, that it will be better thus. — ἐπαμεί-  
βεται: lit. changes itself towards, i. e. fluctuates among men. — ἐπίμεινον,  
ἐπιμένω: δύω, aor. subjunc., let me put on, or I will put on, etc. — μέτειμι  
(μετά, εἰμι): fut. Lex. II. — σέ, obj. of κιχήσεσθαι. — τὸν δέ (v. 342),  
Paris: τὸν δέ (v. 343), Hector. — V. 344: notice here again the reproaches  
which Helen casts on herself. Cf. 3, 180. Observe also here ἔμεινο, while  
in 3, 180, the adj. pron. is used. — μέ, obj. of προφέρουσα: ὅφελε has for  
subj. θύελλα, and denotes a wish which cannot be realized. Cf. II. 721, b;  
G. § 251, 2; ὡς, st. εἴθε or εἰ γάρ, often in Hom., rare in Att., *O that on  
that day when, etc., an evil blast of wind had borne me swiftly away* (lit.  
*had gone bearing me away*), etc.; πρῶτον, at first, at the dawn of life; ἐνθα  
denotes either time or place, and is either relative or demonstrative; *then,  
there, when, where*. I render it here *where*. — ἀπόερσε, see Lex.: notice  
the omission of ἄν. II. 746, b; G. § 222, Note 1, *where a wave had washed  
me away before*, etc.

350-368. ἀνδρός limits ἄκοιτις: ἐπειτα, thereupon, or therefore would  
that I were, etc. — ἐσ ηδη (fr. οἶδα): who knew, who might know. — φρένες  
ἔμπεδοι, sc. εἰσιν. — τῷ: illative; μίν, subj. of ἐπαυρήσεσθαι. — φρένας:  
partitive appos. w. σέ, has encompassed you especially, in mind, i. e. has  
encompassed especially YOUR mind. — ἐνεκ' ἄτης: on account of the mis-  
chief (i. e. the mischievous conduct) of, etc. Cf. 3, 100. — μέ, obj. of κάθισε  
(causative). — ἐπέστυται, ἐπισεύω. — οὖ μέγ' (adv.), κτέ.: lit. who have  
greatly a longing, etc., i. e. who have a great longing for me, etc. — τοῦτον,  
Paris. — η...η: whether...or.

Vv. 369-502.—Meeting and parting of Hector and Andromache.

371-379. εὗρ' = εὗρε, εύρισκω. — πύργῳ ἐφεστήκει: stood upon, etc.;  
cf. 3, 149, N. on ἐπὶ πύλησιν. — ἐπ' οὐδόν, join w. ιών (fut.), not w. ἔστη  
(which would take ἐπί w. the dat.; cf. πύργῳ ἐφ-, v. 373): he stood, about  
to go towards, etc. — εἰ δ' ἄγε, κτέ.: but if (you will), come! speak to me,  
etc.; ἄγε, interjec. Cf. 1, 302. — πῇ: interrog., Lex. II. 2 (πῇ (enclit.),  
indef.), whither went? etc.; has she gone? etc. ἐσ w. gen. always elliptical.  
Cf. ἐν w. gen. v. 47, N. — γαλόων: sisters-in-law; εινατέρων, sisters-in-  
law of a husband.

382-398. μάλα by its position naturally goes w. ἀνωγας: since you  
earnestly exhort (me), etc. Supply after this clause the thought, ἐρῶ, I will  
speak. For a similar ellipsis, cf. v. 150. — Τρῶας, subj. of τείρεσθαι. — Ἡ:  
cf. 1, 528. — ὅδόν: acc. of extent, by the same way, etc., along (κατά), etc.  
— τῇ: adv., here, or by this. διεξίμεναι, διά, ἐξ, iέναι. — Ἡετίων, though  
an emphatic repetition of the preceding word, is yet made to agree in case

with the following relat. ὅς. — Θῆβῃ: dat. of place, poetic usage for ἐν w. dat. — Notice the resumptive force of δή after τοῦπερ, *the daughter of this one, I say.* — "Εκτορι is usu. explained as dat. of agent, *was held (as wife) by*, etc.

399–408. ἦ οἰ...ἥντησ' (ἀντάω): *she then met him.* — παῖδ'...ἀταλάφρονα, obj. of ἔχουσα, which agrees w. ἀμφίπολος. — νήπιον αὐτῶς: *so young*, calling marked attention to the youth of the child, who was borne in the arms of the nurse. — οἶος (notice the breathing)... "Εκτωρ: *for Hector alone*, etc. The people called Hector's little son, Astyanax (ἄστυ, ἄναξ), in compliment to the father, as the defender of Troy. — οἱ ἄγχι παρίστατο: οἱ w. παρ-; see L. & S. ἄγχι; *stood close by his side.* — V. 406, cf. v. 253. — Δαιμόνιε: here, as usu. elsewhere, simply a courteous form of address. Cf. v. 326, N. — ἦ, subj. of ἔστοι, relates to ἐμέ.

411–424. ἀφαμαρτούσῃ relates to ἐμοὶ, takes σεῦ as indirect obj., *being deprived of you.* — ἐπεὶ...ἐπίσπης (ἐφέπω, III): *after you (emphatic) shall have*, etc. — ἄχε (ἄχεα, fr. ἄχος), sc. ἔσται μοι. — ἐκ, v. 415, join w. πέρσεν (πέρθω). — κατέκηε: κατακαίω. — ἐπὶ...ἔχεεν (ἐπιχέω), sc. αὐτῷ: *heaped a mound over (him).* — περί, sc. αὐτόν. — οἱ δέ...οἱ μέν (= μήν): same const. as 3, 132–134; see N.: *lit. those who were to me in the palace seven brothers, all on one day, etc.* — "Αἰδος εἴσω: cf. 3, 322, where δόμον is expressed. — ἐπὶ (v. 424) w. dat. denotes here situation, *near, by, or among.*

425–439. μητέρα: emphatic position; obj. of ἀπέλυσε; *but my mother, who, etc., after he brought her hither, etc., her he released, etc.; τὴν (v. 427)* repeats for perspicuity the idea μητέρα. — βάλ', sc. τὴν: *smote (her).* — "Εκτορ, ἀτὰρ σύ, κτέ. Cf. v. 86. Notice the abruptness of the transition, imparting great liveliness to the narration. — αὐτοῦ, adv. — ὁρφανικόν, and χτίρην, pred., *make not your child an orphan, etc.* — ἀμβατός (= ἀναβατός): Cr. and some others read ἀμβατος. — ἐπλετο (πέλω): *was (and has continued to be); may be rendered as pres., is.* — τῇ γέ: *here, at this point.* — ἦ πού τις...ἢ νῦ: *either some one perhaps...or (if this was not so) then even their courage, etc.* ἐνισπε: so accented in all editt., yet the rule (Had. 368, a, and in most grammars) would require ἐνισπε; compounded of ἐνί, ἐπω, aor. ἐσπον; σφίν w. ἐνισπε, *told them* (that the wall at this point was easily scaled).

441–449. τάδε πάντα: *all these things, i. e. all that Andromache had said to him; especially v. 410 ff. and v. 432.* — γύναι: often used, as here, in the most respectful address. — ἀνωγεν (ἀνωγα), sc. ἀλυσκάζειν. — ἀρνύμενος: ἀρνυμαι means, first, *to win, acquire*, cf. 1, 159; second, *to defend, vindicate* (what one has acquired), as here. — ἐμόν, sc. κλέος: αὐτοῦ, same const. as κυρώπιδος, 3, 180, cf. note; *and my own (glory).* — Vv. 447–449, cf. 4, 163–165. Scipio is said to have repeated vv. 448, 449, among the ruins of Carthage, while standing at the side of his friend Polybius, and to

have predicted in these words the fall of Rome. Appian, Lib. VIII. Cap. cxxxii.

450-465. Τρώων: obj. gen. w. ἀλγος, but grief lies not so much on my heart for the Trojans in future, nor for, etc. — πολέες: notice the accent; fr. πολύς. — στον σέν (accented, emphat.): as for you. — δακρυόεσσαν ἄγηται, sc. σέ. — ἐλεύθερον ἥμαρ: day of freedom; cf. δούλιον ἥμαρ, day of servitude, 463. — πρὸς (denoting the agent) ἄλλης: at the command of another. — κεν...ιστὸν ὑφαίνοις: you would weave a web; cf. 3, 125. — Μεσσηδος, Υπερείης. “If Hom. intends to mention fountains in Greece, he only selects names of frequent occurrence. Fountains of these names afterwards existed in Thessalian Pheræ. A fountain, Messēis, is mentioned by Pausanias at Therapne in Laconia.” Düntz. — ἐπικείσται, sc. σοι. — τις (enclit.): one and another, or many a one shall hereafter (ποτέ) say, etc. κατὰ...χέουσαν, sc. σέ, obj. of ιδών. — ἦδε: that is, or yonder is, etc. — μέ, obj. of κατὰ...καλύπτοι: optat. without ἀν, a wish; may a mound of earth cover me, etc. — πυθέσθαι w. πρὶν: before I learn of, etc.

466-481. οὐ παιδός: gen. w. verb of aiming, reached towards his boy. — ἀτυχθεὶς (ἀτύχομαι), w. direct obj., terrified at; gives the reason for ἐκλίνθη ιάχων. — δεινόν, adv. w. νεύοντα (sc. λόφον), having perceived it nodding terribly, etc. — ἐκ δ' ἐγέλαστε, ἐκγελάω. — αὐτίκα: notice the asyndeton, giving liveliness to the narration, forthwith, from his head...took his helmet. — τήν, i. e. κόρυθα. — κύσε, κυνέω: πῆλε, πάλλω; after he had kissed, etc. — δότε δή: notice the force of δή, imparting emphasis to the prayer, grant, etc. The thought of the destruction of Troy appears for the moment to have passed from Hector's mind. — καὶ τόνδε...καὶ ἔγω. It is not convenient to translate καὶ in both clauses: that this, my son also may become just as I (also). — τις: cf. v. 459, N.; εἴποι, φέροι, χαρεῖη; opt. of wishing; ἀνίόντα, sc. αὐτὸν; and hereafter may many a one say of him as he returns, etc. φέροι δέ, and may he bring, etc.

484-502. δακρύοεν (δακρύεις), adv., tearfully, or through tears. — κατέρεξεν, καταρρέζω: caressed her with his hand, etc. — Δαιμονίη: Derby renders it here, dearest! — μή μοι (dat. of interest), κτέ.: do not grieve for me, etc. — ὑπὲρ αἰσταν: beyond what is fated, i. e. contrary to fate. Cf. v. 333. — μοῖραν, obj., οὐ τινα, subj., of πεφυγμένον; οὐ...ἐσθλόν emphasizes the foregoing; not a coward, not even a brave man, sc. has escaped, etc. — ἐπήν...γένηται: lit. since the first (things) have come into being, i. e. since the world began. — τὰ σὰ (= σοῦ) αὐτῆς ἔργα: thine own affairs. For the const. of αὐτῆς, cf. κυνώπιδος, 3, 180, N. — ιστόν, ἡλακ-, appos. w. ἔργα. — τοί, relat. — κόρυθ' εἴλετο: he had just before placed it on the ground. Cf. v. 473. — γόν, obj. of ἐνώρσεν (ἐνύρωνμι). — αἱ μέν, i. e. ἀμφιπολοι. γόν (v. 500), a verb; Lex. γοάω. — μίν, subj. of ἵξεσθαι: ὑπότροπον, προφυγόντα agree w. μίν.

Vv. 503-529.—Hector and Paris return to the battle-field.

503-516. ἀπορρίξας, ἀπορίγνυμι: θεῖη, θέω; πεδίοιο, cf. v. 38, *runs*, stamping, over the plain. — ἐνρρεῖς (gen. fr. ἐνρρεῖς) ποταμοῖο, gen. of place. — κάρη, obj. of ἔχει, subj., sc. στατὸς ἵππος. — ἔ, obj. of φέρει: γοῦνα, partit. appos. or acc. of specif. μετά w. acc., *into the midst of*, etc. — ὡς (accented), v. 512: *thus*, a correlative of ὡς, *as*, v. 506. Few more spirited comparisons than the above can be found. — κατά w. gen., *down from*, connect w. ἐβεβήκει. — δθι, relat. adv., *where*; ὥ, join w. γυναικί, *his wife*.

518-529. ἡθεῖε: D. renders it, *good brother*. — ἔργον...μάχης: *would fail to honor your conduct in battle*. — μεθίεις (μεθίημι): 2d pers. sing. pres. indic.; Att. μεθίης; *you are voluntarily remiss, and are unwilling (to fight)*. — πρὸς Τρώων: cf. I, 160. — ἵστε: subjunc., *let us*, etc. — κρητῆρα...ἔλεύθερον: *a mixer (commemorative) of freedom*. — ἐλάσαντας agrees w. the subj. of στήσασθαι: *shall grant that we set up...after having driven*, etc.

THE END.



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